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PRINCIPLES OF

INDUISM.

Dr. C. SIVARATNAM

# **CULTURAL HISTORY AND PRINCIPLES OF HINDUISM.**

**BOSS DELUXE**

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Dr. C. SIVARATNAM

(X) Note: I enquired the author what does he mean  
 by "recent records found" on page 118 of  
 his book "Cultural History and Principles  
 of Hinduism"? J. C. Sivaramam  
 replied that he read G. B. Sengupta's  
 articles in Adya Review in which he  
 referred to Gurm Narnak's visit to  
 Ceylon. Evidently he was referring to  
Hakimul-Rashidankam in some old  
 copies of Ash-Swartha seen by G. B.  
 author in East-Bengal-Kupadamba.



With best compliments

~~The~~ <sup>I</sup> author

To

Dr. Harpal Singh.

MA - PHD.

Chandiani  
16 - 9.68



CULTURAL HISTORY AND PRINCIPLES  
OF  
HINDUISM.





AN OUTLINE OF THE  
CULTURAL HISTORY AND PRINCIPLES  
OF  
HINDUISM.

BY  
C. SIVARATNAM

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DEDICATED  
TO THE AFFECTIONATE MEMORY OF  
CARTHEGASAM  
[FATHER]  
RASAMMA  
[MOTHER]  
AND  
NETHRA  
[DAUGHTER]





A U M.

## PREFACE

This book was undertaken to fulfil one's long sustained objective, the study of the writer's race and religion, language and culture and present it to that category of Hindu readers punctilious in attending temple pujas and mechanically observing fasts and festivals according to "tithis" indicated in the Hindu calendar (panchankam) but are for instance, ignorant of the difference between a sikharam and gopuram. The materials collected for some years from high and humble sources made available to him from books written in the English language by western and Indian scholars, titbits from tracts and Tamil texts, notes from magazine pages of newspapers and periodicals as well as oral transmissions are woven into the fabric of this work for which he does not claim originality except for the orderly synthesis of matter gathered in the course of his researches. One of many new things that came to light to the writer was that he was an "Aryan Tamil" and not a "true Tamil". This paradox is explained in the book. The Tamils had always a willing capacity to assimilate what was good from anywhere as had occurred in this case with Aryan culture and Vedic ritualism to that extent, that this culture and religion were taken as part of their own substance and tradition, forgetting their exotic origin. The writer had allowed the various themes in this book to develop on their own steam so that it might flow freely as close as possible to facts. History and legends are treated alike with equal stress and value because legends and myths portray the history and culture, thoughts and magic of religion of those to whom they belonged in a beautiful world. These legends are generally wound round a core of some truth and myths are symbolic of forms of truth. They became helpful in filling up unexplored gaps in history, also useful in explaining away, or substituting themselves in place of puzzles and difficulties in religion. Hindu religion and culture are vast subjects requiring more than two rebirths for study, the Upanishads themselves according to Swamy Vivekananda requiring an ocean of years. Almost every heading in this book has a massive book written on it. Several authors have written books of bulky sizes on the same subject, like Thirukural in pages of hundreds. A book on Bihar contains 800 pages. Rev: Atkins

has written three volumes of 500 pages each on Tulsidas' Ramayana. Ten volumes of 280 pages each were written by two joint authors on Mahabharata, about 5000 works on caste alone were collected by one American Indologist and so on. A Tamil dictionary (agaradhi) of 800 pages is written in 1964, by S. Parthasarathy Iyengar Swamy of Srirangam on "Naalayira Prabhandam" alone, a collection of 4000 verses of Alvar songs of the southern sect of Vaisnavism. Our work must therefore be considered as a bare outline giving a general view of the subject. It is arranged according to chronological order or sequence of thoughts, and the index of subjects is the sole guide to the readers. Errors are corrected on the back of the book. The volume opens with the disposal of the eternal question relevant to this book, of the existence or not of God and an expostulation of the mind which is intricately connected with religion and culture. Then follows a history (what the writer was unable to avoid in this context) of the ancient Indian people who were the authors of Hindu religion and makers and sustainers of Indian culture. Religion and culture could not be compartmentised into separate chapters as they form a wide network intertwined in depth with Hindu thought and life across the ages. They therefore permeate the whole structure of this book. However, two chapters are separately devoted to them in the form of an epilogue at its concluding end. The book is presented in two parts for the convenience of the reader. Part I. The history of the authors of Hindu religion and culture with the principles and and practices of worship. Part ii. Portraits of religion and culture in Hindu traditions.

The writer expresses his thankful acknowledgment to the following, the authors of eminence mentioned in the bibliography, the lending libraries of the British Council, U. S. I. S. Indian Information service, the public library, the private library of Mr. S. Canagarayar all of Colombo and the Jaffna Public library, without all this assistance, this book would never have seen the light of day. On the technical side the writer thanks Mr. Somadasa Udawatta for the typescript and the Stangard Press and its staff for the kindness and zeal with which they printed the book.



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## Introduction

The writer was unable to find the leisure for this work in the earlier vigour of his life owing to pressure of duties of government service covering a period of thirty years and thus a postponement occurred to the more easy times of the peace and serenity of a life of retirement, compensated on the other hand with the experience of maturity of years with a touch of mysticism born of age, both helpful for the study of Hinduism. A book is written solely for the entertainment and enlightenment of the reader, and when a writer is an obscure person entering into an abstruse field of this nature, it appears correct to disclose his own background and thereby place the reader in a more helpful position for him to understand better and appreciate the book.

The writer was born at the tail end of the 19th century and grew up from his third year at his home village in the parish of Navaly, Jaffna. Those were times when money was scarce, life was less sophisticated, people were brimful with happiness by living closer to nature and traditions. The writer was educated in the village church school of the Navaly parish and later in Christian colleges in Colombo and Jaffna. A parish means a district or village in charge of a Christian pastor and at Navaly, Hindus and Christians lived cheek by jowl and all its residents were relations. There was a Hindu temple and an American mission church within earshot distance of his house. The writer belonged to a Saivite family. His religious enlightenment before this study was approximate to the answer given by a Rajput peasant sixty years ago to the question, "What his religion was".

"All that I know about religion is that everyday I call Ram night and day, all my time is taken up with work. I do not do things that will outcaste me, associate with the low or eat forbidden things, that is my religion". From the time of the writer's great grandparents downward, male members of the family were English educated at the Vaddukodai American seminary, a great temple of learning of the 19th century, now represented by Jaffna College. One great grand-father was a surveyor in government service. He did the survey and tracings of most of the present roads of the Jaffna peninsula and the



Islands. Another great grandfather was the Udayar (chief headman) and coroner of Sandirupay. His one grandfather made two bold trips to Glasgow in those distant icy days of long journeys to get a steam ship "Lady Longden" built and brought to Ceylon for private service, and an uncle was a metropolitan advocate who had completed his studies with B. A. at the Calcutta University at the dawn of the present century. The writer's father was a government officer in Malaya till 1918.

In the last decade of the 19th century five quick bereavements occurred in his grandmother's family, the last was that of her eldest son caused by vomiting of blood. Death with outflow of blood from any body cavity is considered even today as that of devil's work or evil spirit action. At this period a litigation was proceeding between my grandmother's father and a Brahmin temple priest over a piece of land. The above two events were connected together by village rumour which certified these deaths as due to the destructive effects of the brahmanic spells cast over the family. The rumour reached the ever ready ears of the village pastor whose appointment included of course evangelism. He promptly approached my grandmother during her weakened moments of distress and explained to her the evils of idolatry and the dangers of priestly spells on the surviving members of her household and that safety for her lay along the path of Christian salvation and love. My grandmother with her two unmarried children forthwith embraced Christianity. My mother remained however a Hindu by ties of marriage to a Hindu husband. She was a strict observer of caste rules; at those times Christians were considered casteless and unclean.

Casteism was therefore a protective rampart of Hinduism against proselytism. My mother however was insisting on one point, that I should attend the church sunday school for she said, good morals were taught there for growing children. My experience confirmed her opinion. This hybrid religious knowledge developed in me liberalised views and a heterogeneous way of living. The writer entered medical studies 45 years ago and found first year subjects very varied and poles apart, natural sciences, dynamics, chemistry, heat, light and sound, electricity

### III

and magnetism, psychology, sanitation etc, appearing to be irrelevant to each other and some of them unrelated to the healing art, and certainly at far off distance from the present subject under review. However the knowledge of these subjects were found now by the writer to have been of good stead in the preparation of this book. The writer completed his medical studies at the Edinburgh school of medicine in 1926, Edinburgh a beautiful city conspicuous with church spires and strict observation of the sabbath, with emerald green mounds and meadows, clean on the road and clean inside cafes. It was a pleasant place, with the thrill of the midnight summer sun but not while on a walk when the cold eastwinds lashed against your padded gloves and penetrated through the numb tips of your hanging fingers like pins and needles and harrowed the marrow of your bones.

These were relaxed and cheap days when for £ 2 a week you had a bedroom with sitting parlour attached, with plenty of fire, hot teas, baths and blankets, fed with best British beef and bread, butter and bacon, whole Sootch fish, eggs and milk, force and porridge keeping your fire burning within your body, and entertainment cheap at 1/6 \$ for a balcony seat in picture houses (no talkies then) and ballet halls, steamer fare from Colombo to London was £ 28 in the tourist class.

When you are a medical officer, a new story unfolds. Transfer orders from above like a bolt from the blue descend on you under the name of exigencies of service to disturb your settled life in one place. You go to a cool hilly tea estate district investing your private money on blankets for your family and servants, after a sojourn here, you are sent to a malarial hole with black water fever and malignant malaria, whereupon the blankets are discarded and mosquito nets are newly bought, a child three years old gets emaciated with intermittent fever and yellow skin and the family is forced to separate from you to avoid further dangers to health and settle down in a healthy school centre, with double establishment charges as your burden. In this way you gain experience about various types of people in different parts of Ceylon. A district medical officer is first and foremost a government servant and thereafter a medical



#### IV

practitioner. He is in charge of several worlds in the district, the hospital world with a large staff personnel of various grades and different duties of both sexes, who tend to divide themselves into two rival parties to add to the distraction of the D. M. O. He is in overall charge of the administration, discipline, the stores and equipment, accounts, linen and instruments, drugs etc. Then there is the kitchen department in which the menials are profitably interested, pilferage must be forbidden, where you accept milk with fixed S. G. and a definite % of cream, vegetables without rubbish, fish without scales and tails, meat without bones and fibre; three eggs according to regulations must be of standard weight in ounces and a husked coconut must have a prescribed girth.

All these details are impediments to the lawful pursuit of medical service for which the doctor had spent his resources, time and energy. A medical call to a home brings a practitioner in intimate relationship with the backyard of the house just as well with the inner recesses of the hearts of the occupants with their secret feelings, sufferings, ways of living, dispositions, and confessions that sometimes surprised a raw D. M. O. Every district or town in any country has an underworld with its illicit brews, gambling clubs, ganja or opium dens, kniving, postmortem, poisoning, gunshot, rape and other outlawed acts, with which the doctor as Judicial Medical Officer comes in violent contact, some charming and helpful people you come across sometime in this dark realm.

You discharge your knowledge gained here by giving evidence in the courts, a place of blood pressure raising tension for clients, witnesses and lawyers, who conduct fierce legal battles biting into each other's personality and the next moment found in the law chamber, thickest of friends.

You come across several such paradoxes in this place. To cite another example, accused pleads guilty of murder firmly in the lower court and does so in the supreme court. But the judge says "Very well we will go on with this case as if he is not guilty". The chief witness, the wife of the deceased who had given a vivid photoflash description of the murder in the lower courts falters here, guileless or with guile states a

men exactly like the accused murdered her husband. The case may collapse on this slight contradiction and the accused is acquitted with what is called benefit of doubt on his side.

A raw medical officer learns here the difference between law and justice, law sometimes taking the upper hand of justice, just as much as he learns in the courts, the difference between rubber tapping and pruning knives, and the difference between a mortal and fatal wound. The J. M. O. sometimes gets into the witness box like a learned lion and leaves it, head lowered like a lamb thoroughly mauled by the defence counsel. Then you have the microscopic world of living creatures invisible to the naked eye possible of approach through the microscope to medical men only, where there is no god or hell, will or right. Might is the rule of law here, the stronger destroying or eating up the smaller fry. This world is ruled by the powers of a vigorous instinct, struggle for food and existence goes on; other things these creatures under the microscope teach you is the tremendous urge for reproduction, propagation and preservation of the species as illustrated by the creature laying millions of eggs daily, the womb of the creature distends and covers the whole body so that its body is one large bag of eggs. The million eggs laid gave million chances for the survival of the species. These eggs are well shaped and arranged in tiers in mathematical order and beautiful array, as if it was the work of the skilled hands of an artist. These are marvels. All these and several other wide and multiform experiences of men, matters and the different worlds made available to a medical man "who belongs to both Science and Art (of healing) directly bearing on man's beliefs, ideas, feelings and ways of living". (Amer Med A. J.) made up a rich background for this undertaking.

C. SIVARATNAM.

*Colombo.*

*Feb, 1964.*







There are 5 Lingams in S. I. The shrine at Chidambaram for the Ether-Lingam is empty of image as Ether has no form or shape. But Ether has the scientific property of vibrations which are displayed in a visible manner by the quivering movements of Nataraja's body in his Eternal dance of Thillai, for the description of the dance vide P. 199.







# PART I

## I

### EXISTENCE OF GOD.

Gagarin and Titov, the young cosmonauts expressed unbelief in existence of God as they did not see him anywhere in outer space, a positive statement made of negative experiences. The scientific inventions of the 19th century made those discoverers feel supermen where atheism (denial of the existence of God) or agnosticism (belief in God without proof of his existence) thrived for a time. H. G. Wells belonged to the atheistic group while Newton and Pasteur, Oliver Lodge and Darwin saw the handiwork of God in their discoveries. There is a definite swing at the present moment among scientists toward the omnipresence of God in their particular fields. As an example, at the special request of C. H. Coulson, Professor of Mathematics at the University of Oxford, an article "seven reasons why a scientist believes in God" in the Reader's Digest of January 1948 by H. Cressy Morrison, quondam President of the New York Academy of sciences was republished in the same magazine in October 1960 with many expositions of the design and execution of the universe by a great engineering intelligence according to mathematical laws (vide under Suriya in the chapter on Thaipongal Vol: ii). Again animal wisdom speaks of a good creator by giving instinct as a guide to helpless creatures. Eels migrate away at maturity from all the ponds and rivers of Europe across thousands of miles to the watery deeps of Bermuda to breed and die, the little ones nevertheless start back and find their way to the very rivers and little ponds from where their parents had come to Bermuda. Rev. Father O. Thambimuttu brought forward in a tract arguments from designs of nature, from motion, contingency, moral order, universal belief of mankind in God, in support of the existence of God.

### **Conception and growth of a baby in the mother, the work of God.**

The writer cites in short, one example from his professional knowledge as reasonable proof of the existence of God, the marvellous processes of the conception and growth of man in the womb

of the mother ending in the domestic event of the birth of a baby for an independent existence in this world. The womb of the mother is pear shaped, the base broad and above from the ends of whose sides two tubes (oviducts) outflow ending in an upturned fringed funnel over which overhangs the ovary like a fruit which sheds its ova (seeds) into the funnel at the time of sexual act. The inner surface of the oviduct is lined with fine delicate hair like bristles which can work and sweep the ova only inward towards the cavity of the womb (uterus). The womb is made up of an upper larger body and a narrow lower neck with a pin point opening in its centre, this neck is fitted to the lower sexual pouch (vagina) the receiver of the male organ.

The sexual congress of the husband and wife results not only in sex gratification of the parties but occasionally terminates in the conception of a baby. At the time of coitus, sexual fluid is ejaculated from the male organ into the female pouch with hundreds of million male sperms swimming in it. The sperm is a highly specialised motile unicell shaped exactly like a tadpole  $\frac{1}{500}$ th inch long under the microscope with a spherical head carrying a cutting edge, a conical body and a tail which by rotatory action gives movement to the sperm at the rate of  $\frac{1}{8}$  inch per minute. The sperms enter the womb through the pin hole in the neck. Myriad of sperms now start a race for the possession of the ovum in the oviduct. When one of the sperms wins the race, others fall back and die. The winner pierces the envelope of the ovum with its cutting edge, enters and fuses with the body of the ovum (mating of the male and female) dropping its tail which has now lost its usefulness. This phenomenon is known as fertilization of the ovum, the beginning of a new life.

The ovum is almond shaped  $\frac{1}{160}$ th inch in girth. This fertilized ovum brushed inside the womb by the hairs of the oviduct attaches itself firmly on a suitable place in the inner wall of the womb cavity by firm roots. The implantation of the ovum gives rise to tremendous reactionary changes in the neighbourhood of its attachment in the womb as well as in the distant parts of the body of the mother among which is the breast, which gets progressively enlarged with its milk glands and ducts in preparation for the supply of milk to the baby after birth. The womb whose



normal size is 3x2 inches reaches the size of a goose egg at the second month, orange at the third month, rises to the navel at the fifth month, 12x9 inches at full term with its space increased five hundred times to accomodate the growing size of the baby. The walls of the womb are engorged red with blood, its muscular structure thickened. The purpose of this enlargement is to give a greater driving power to the womb to expel the baby at delivery, and also to supply more blood to the placenta and foetus.

### **Foetus (intra womb baby).**

The fertilized ovum is called the embryo at the fourth week and foetus at the 8th week when it takes the shape of man. The ovum starts its own activities of growth. This one cell organism now divided itself into multiple cells. The cells at the attachment of the foetus to the womb differentiate and heap themselves to become the placenta and cord of the baby. Another group of cells differentiate into the ectoderm of the baby (skin and hair), mesoderm (bones and muscles) and entoderm (the body cavity with hollow and solid organs inside it).

**4th week.** Foetus is curved, with a head and tail, eyes, nose etc. in the form of buds.

**8th week.** Straight, one inch long, head assumes human shape, tail disappears. (man starts life therefore with a tail).

**16th week.** Sex defined.

**24th week.** Hair on the head.

**5th month.** Movements of the baby felt by the mother.

**6½ months.** Heart beats heard by the doctor.

**7th month.** Baby viable, eyelids open etc.

After the delivery breathing takes place. The baby is protected from shock and injuries in a bag of waters.

**Placenta.** The placenta increases in size in the mean time and at full term is about 8 inches in diameter. It is attached to the mother's womb on one side, and the cord arising from its centre on it's opposite side a foot and a half long, is attached to the navel of the baby; thus the placenta and the cord become the

bridge and channel of communication between mother and baby. The intra-uterine baby has no functioning organs, the placenta taking their places temporarily.

1. As mouth, transmission of food from mother's blood.
2. As lungs, exchange of oxygen and carbon dioxide.
3. As liver, store house for food.
4. As kidney, excretion of waste products of the foetus into the maternal circulation.
5. Buffer against mother's toxic products getting into the foetus.
6. Internal secretion of the placenta for protection of the baby.

**Foetal circulation.** A clever arrangement is made in the foetal circulatory apparatus to keep up its womb life by the provision of 2 adapters and a hole in the partition wall between the two upper chambers of the heart so that the urgent pure blood of the mother may short circuit to the more vital organs such as the brain and liver.

**Birth of man.** On the exact calender date, 280th day of conception, all forces of nature are summoned to act in syncretism to expel the baby into the world with a powerful driving force of the womb musculature through the readily opened vaginal gate which had become soft and succulent and dilated enough to help the smooth passage of the baby without delay. Within a few minutes of the birth of the baby, the pulse in the cord ceases, the midwife separates the baby from the mother by a scissor cut of the cord and the baby starts its independent career in the world with its first breath and cry.

Though separate from his mother it is dependent for his food on breast milk for another nine months. A world of impulses now play upon his sensory organs, which initiate his first act of breathing. The cry to the philosopher is the expression of sorrow of existence in this world, for the physiologist instinctive effort at expansion of the lungs to give more surface for blood circulation and oxygen absorption, to a dietician it is a call for food and water. The baby is born with an unconscious mind guided with



animal wisdom, in other words instinct which resides in the unconscious mind. The conscious mind is not yet developed. With birth and breathing, immediate changes take place in the circulatory apparatus of the baby to suit new world conditions and independence. The hole in the partition wall closes, some parts of the circulatory pipe and adapters are closed by clotting of blood inside the tubes and the lumen thus obliterated becomes useless cord. They have outlived the needs of the baby's womb life and a new set of circulatory machine takes their place to suit world life.

The mother is quite ignorant of all the processes of the development of the baby inside her body and unable to foretell its size and shape, sex or colour. No two infants are alike in features and character which is determined by the fusion of different chromosome strands of the sperm and ovum. Who is the clever author of this baby with such clever designs and mechanics, skillful fittings, orderly arrangements and adaptations? The author is the Cause of all Causes, the First Cause, Creator or God, Siva according to Saiva Siddhantists. The baby did not however come by itself, a favourite escapist argument of the atheist.

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## II

### MIND RELIGION AND CULTURE

Culture means elevation of the mind and therefore some knowledge of the function of the mind from where all human activities and religious ideas arise is discussed. Mind is beyond comprehension. A scientist understands the intricacies of his machine because it is his own production while the invisible and intangible mechanism of the mind is not understandable to another mind with its limitation, because he is not its author. Man is ignorant of his own mental organization, its nature and laws that govern it. Some of the laws of the mind are (1) Continuity. (2) Relativity. (3) Association. Life and mind are some form of energy but different from one another. Mind is immeasurable, an unknowable force like that of electricity, although man knows about the various products of electricity by constant use.

#### **Vedanta concept of the mind.**

The following is the exposition of Swami Sivananda of the Forest University, Himalayas on the mind. Educated and uneducated have heard of the mind but did not understand it. Seat of mind is the heart occupying the brain in the latter's waking hours. He divides the apparatus of the mind into three chambers. (1) Cosmic or Super-conscious, Infinite, Universal or Supernatural mind, developed by yoga and ascetism to different levels, capable of receiving revelations from God and his words (agamas). (2) Conscious or objective mind which can see and hear (perception), endowed with reasoning and discriminatory powers, thoughts and opinions. (3) Unconscious or Subconscious or subjective mind or "Chitta" of Vedanta, seat of instinct, volitional or spontaneous impulses without experiences, feelings, emotions and passions, imaginations etc. Mind is a collection of samskaras (impressions) desires and habits, a bundle of feelings and ideas gathered from different objects constantly changing.

Unconscious mind is situated in the ground floor of the mind, said to be at the cerebellum or hypothalamus of the brain. The Unconscious mind is a trustworthy companion and a sincere



friend, a flash from it puts you up from sleep at 4 a. m., to catch a particular train. It is the mind that binds or liberates man from the bondage of the world. According to the Upanishads the higher (suddha or pure) (sattvic or truthful) mind which is in other words intellect should have a check on the lower or asuddha or impure or instinctive mind of passion and emotions and direct them into healthy channels. The unconscious mind is a flux, tossed about among objects of love and hatred like a light feather in a storm of sensual objects. The Swami says that the unconscious mind is a collection of submerged new samskaras (impressions) of this world and old samskaras carried from a previous birth to this world. At this point it must be clearly stated that the subconscious mind is most vital for the understanding of Hindu culture and religion as 90% of human activities of this world are contributed by it. Basis of mind is Atma, Universal consciousness. What is the duty of the unconscious mind, beside being a pleasure ground?. Its most vital duty is the protection and preservation of man from danger and destruction. It is an armoury for the armaments which are taken out from time to time for purposes of human defence.

Following are such defensive weapons :-

1. Love of life. Primitive and universal desire for protection, guardian of the body from risks.
2. Alimentary propensity. Search of food for the maintenance of body and life, sensory enjoyment of food being a secondary affair.
3. Hoarding propensity, security of his future and that of his progeny.
4. Combative propensity, aggression towards others than your own.

This quarrelsome spirit is found in day to day life in the home or office, market places, on the road, in buses and even in temple crowds. These are anger, resentment, temper (frequent anger) rage, (sudden outburst of anger bordering on transient madness) revenge, (delayed and continuous resentment waiting to inflict punishment for past injury), hate, predecessor of anger accomplished

not by visible outburst but by some other sure and subtle ways. Envy against superiors real or supposed, jealousy with equals or inferiors, jealousy is continued rage, the cause of great conflagrations, the Mahabharata, the first and second world wars and present Chinese incursion into India are examples. Anger and its allies give strength to the muscles to fight, 'red with tooth and claws' at present with i. c. m. and h. bombs. Cold war is a continuous state of anger or rage. When you get angry, leave the place for half an hour and repeat the sacred mantram, "O. M. Santi" 80 times (Swami Sivananda).

5. Disposal to flight and concealment.

6. Fear, trumpet of danger, an instrument of great sagacity rotten where he hovers, there is death somewhere (Emerson). Fearlessness is not philosophically due to absence of fear but presence of love, suspiciousness, circumspection, secretiveness, cunning for those with lack of courage, arrogance and pride, (constant form of anger), these are all timely weapons of self defence.

7. Altruism sometime is not a higher virtue but an opportunistic compromise with whom one comes in conflict with.

8. Herd instinct or gregariousness, tribes, races and communities of like people, love of family and home, patriotism, are all protective hedges against foreign intrusion.

9. Propensity for continuation of the species, parental love of offspring, love all round, love and lust, these are protections against the extinction of the race.

10. **Religious feeling, another defence weapon, an element of the unconscious mind.**

1. **Samskaras.** When you are born, the mind is not a blank but a store house for samskaras, predispositions, feelings and emotions etc. New samskaras are man's impressions of experiences in the sense plane gathered in this world, old samskaras are brought by the individual from a previous birth which are transmuted into mental and moral tendencies and powers.



These samskaras sink down into the depth of the subconscious mind and become samskaras or impressions. Under favourable circumstances samskaras rise up to the surface of the conscious mind and are called memories. More explanation about samskaras are given under another word samkara which means cycle of births and rebirths.

2. **Religious feeling.** The grandeur of natural phenomena impressed man and aroused in him a feeling of wonder, awe and then reverence for an almighty power. Man in his impotent state looked forward to some power superior to himself to depend upon. Vedic seers who experienced the marvels of nature sang hymns of praise on the manifestation of nature, then propitiated the gods as they feared and paid obeisance to them out of reverence, became friends with them by offering gifts, then they prayed to him for favour and help. Later on, they by imprecations and oaths tried to bend the will of gods to force them to supply their needs. Aryans made Indra, the wielder of the thunder bolt and rain bringer, to give them rain to nourish their pasture as food for the cattle that gave them milk and milk produces, and agriculture and grains to the family. They prayed for sons and more sons to help them in the tilling of the soil and fight the Dasa-Dasyus (North Dravidian) enemies. Indra became their national war leader, who destroyed the forts and castles of the Dasa-Dasyus people and exterminated most of them in this process. Readers will thus see the importance of religion as protection and preservation of a people by way of nourishment and destruction of their enemies.

3. **Procreation as pattern of Hindu religious thought.** Sigmund Freud who died in 1939 at the age of 83 years was the father of modern psychoanalysis. He laid down as the fruit of his learned experiments that the main force in life was sexual gratification justified by the noble call for procreation of life. The urge of fecundity was imperative. For instance a flower by its beautiful colour attracts a butterfly to visit and suck its honey whereby the latter brushes away in the bristles of his feet and wings the pollens of the flower and deposit them on another flower, Fertilisation takes place, the flower turns into a fruit which drops seeds which grew into trees. The ancient Hindu sages who

were groping in the dark and were restlessly probing all sorts of high and low ways of solving the riddle of creation and the nature of the creator came across the marvellous work of the procreative power that they saw around them in the world, adapted this as one model for the elaboration of spiritual thought.

The Siva-lingam (symbolic of the male organ of Siva) the erective force or pillar of fire, creative power represents the fructifying principle that pervades the universe. Siva-Thirukalyanam, (Siva-Parvathy marriage) Valli-Thirumanam (marriage of Valli to Skanda) Sakhta-Sakhti cult, Vishnu-Gajalakshmi union, the ardent love of Radha to Krishna were all sakhta principles, "love-force powers". The Sattvic (pure) mind was able to transform this eroticism as expression of the intense loving adoration of a devotee to the God of his love.

**Mind and Culture.** Seat of culture is the mind of man and culture is described as elevation of the mind, a training or discipline by which moral and intellectual nature of man is sublimated. Man without mind is a beast. From the check exerted by the conscious on the unconscious mind arises culture. The control of the intellect over passions and emotions require a terrible amount of energy and time, and can only be accomplished by the use of reason, or meditative contemplation and ascetism. Character and conduct depend on innate tendencies of man and his external circumstances. Herd instinct to some extent and to a very great measure sex love plays their part in the fixation and alteration of the culture of a society.

1. **Gregariousness.** Leads to the formation of tribes and races, communal groups and caste exclusiveness, festivals and convocations and other adaptations and influences in the cultural field of a country.

2. **Sex love, Libido and it's conflicts with social taboos.** Freud enunciated that sexual gratification is a deep force in life ingrained even in infants from birth. Infants gained sex gratification at nursing from the mother's breast even in the substitution of thumb sucking. Sex love is so fiercely powerful that the baby starts thumb sucking even within the womb. Both mother and baby derived sex pleasure in their mutual caresses, touch on sex



spots flaring up greater satisfaction. Old men trimmed their moustaches, dyed their grey hair, dressed fashionably, feeding themselves sumptuously, while ladies dressed themselves in attractive colours and wore glittering jewels with fanciful makeups of their hair and face, competing with each other in their display to catch the attention of the opposite sex. Without a Brigitte Bardot and Carey Grant or Sarojadevi or the Ganeshans cinema halls would be deserts. Libido (deep inner desire for sexual gratification) is a dilettante who gets into mounting conflict with social inhibitions. People therefore repressed libido and buried it into the unconscious mind which might break through at any moment and put the person into trouble. A tension is produced sometime by this conflict on the person and hysteria or neuroses might develop. Sublimation is the other alternative.

(1) Sublimation transformation of libido into socially acceptable channels e. g. a spinster runs a maternity hospital for unwed mothers.

(2) Symbolisation (substitution by dream)

(3) Projection e. g. salesman accuses his wife of infidelity, while it was he who is at fault being aroused by the sight of his woman secretary. Libido can wait for sometime get its outlet in marriage which then terminates in a cultural affair, a wedding ceremony colouring cultural society, it can also burst and break social hedges and appear as ugly immoral acts soiling the structure of society. All these different acts of libido have different influences over social organisation and the culture of a people. It is sex love that urges man to copy beautiful things and make mental effort at art, painting and music, literature, dancing, songs etc. Brute force due to combative propensity also lingers in this world side by side. Man has to change his pure animal instinct into refined and lofty qualities, kama (lust) into kathal (love) to reach a cultural life.

**Mind of Woman**, is described thus in an old sanskrit legend. Tvastri the fashioner of the world created woman last with the following compounds among many other beautiful and pleasing things, the quick glance of the fawn, the brightness of the sun's rays, the tears of the mist, the inconsistency of the wind, the

timidity of the hare, the vanity of the peacock, the softness of the down, the hardness of the diamond, the warmth of the fires, the chill of the snow, the chatter of the jay, the cooing of the turtle dove and the poison of the snake, and handed her over to man who accepted her with joy without bounds. After some time he returned her back to Tvastri with the complaint that she was making his life miserable. After some more time he returned back to the God and begged of him to give back this treasure without which there was no happiness to him in life.

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## III

### EARLY MAN IN INDIA.

Evolution of mankind out of anthropoids as Homo-Erectus (apeman) or Homo-Neander (caveman) did not take place in Indian soil, but Homo-Sapiens (human species) had left traces of his existence 400,000 to 200,000 years ago in a large number of micro-lithic fine finished pebble tools in the Soan valley of the Indus river and fossil remains of primitive stone tools in the valleys of Godaveri and Narmada. In his primitive state, man was a casual nomadic food gatherer running after chase or collecting wild fruits and roots, berries and leaves for food, living on reptiles, birds and insects. Increase in the population of his clan compelled him to produce food, now tethering himself to fixed abodes and village settlements. In the crisis of his exchange of life between food collection and food production, he started kindling his fire, raising crops, domesticating animals for harness, shaped his pottery, wove his garment out of cotton or wool, discarding his primitive dress made out of bark, skin and leaves. It was at this point that the first flower of his culture bloomed out. Mortimer Wheeler speaks of only three chief wonders of human creation, production of fire, discovery of agriculture, and put these two inventions at the same par of ingenuity with the detonation of the first atom bomb. A revolution of his life took shape in two other ways. He made an assault on his environments, next on his neighbours which later magnified into aggrandisement against tribe other than his own, with rhythms of wars and uneasy peace like the hot and cold wars of today with righteousness rightly and wrongly attached to his side, the opponents considered the wrong doers. In another direction when his produce became overplus, he embarked on competitive trade, his mercantile culture flowing along trade routes to distant countries.

### Negroids.

They were the first immigrants to India now vanished by extermination or assimilation by the later settlers. They came from Africa as a dark race, diminutive in size because of under nourishment with poor food such as reptiles, insects, birds, berries and roots.



They came along Arabia, the coast lands of Iran and Baluchistan in small dugouts. The present Angamic Nagas of Assam, Kadars and Pulayans of the hills of Cochin, Travancore, Bihar and the Andamans, belonged to the colithic stage of culture, i. e. age of food gatherers.

### **Proto - Australoids (Austrie speakers)**

These people migrated probably from Palestine and spread over in India from Afghanistan to Bihar (Ganges is an Austrie word) thence across Annam and Cambodia eastward to the Eastern Archipelago as far as Austronesia. They were dark complexioned with broad noses and long heads, most of them were absorbed with the flux of time into the Proto-Dravidian community while the rest existed in the north side by side with the latter for a thousand years in isolated characteristic groups. The Nishadas lived during the vedic age, while the Chandalas with their Chandala language and habits lived during Buddha's time in forbidden villages as a debased people carrying a wooden board round their necks, and a stick in their hands to strike and announce their approach at Aryan villages so that the Aryans might run away from their path and avoid their sight. Australoid culture was underrated, they were no barbarians but belonged to a mesolithic culture. For instance their outrigger canoe required subtler intelligence for construction compared to the small dugouts of the Negroids. When they made a second re-entry into India this time from Polynesia, they brought the coconut an exclusive product of those shores. The rice and the variety of vegetable curries, fruits and condiments we use today in our culinary are their introductions, the banana, brinjal, pumpkin, lime, jambu, betel for eating and rituals (tambula is an Austrie word), tumeric and vermilion used for ritual and social life.

They were hard working agriculturists who practised terraced cultivation of rice, a gay and gregarious music loving people, courageous in the face of danger and superstitious. They knew the elephant, horse and saddle, domestic fowl, peacock and pottery, used the boomerang, blowing gun, the arrow, hoe and digging stick for agriculture. As for philosophy and religion they had vague ideas of survival after death, creation of the world, incarnation of avatars and transmigration, they practised totemism as Naga serpent spirit, monkey God, Ganesha with its elephant head, magic and rituals like baran for removal of evil eye. "Tithis" (dates), enumeration of days by the phases of the moon came from them. Their remnants in India today are the Gonds, Oraons (now Dravidian speaking) Kols and Bhils, and the Veddas of Ceylon jungles. These form the jungle folk and hill tribes of today's India.

## IV

### DRAVIDIAN CIVILISATION.

English and Indian historians had skipped over this part of history because of the meagreness of written material records left behind by the ancient Dravidians about themselves, while the Egyptians had their history inscribed in the papyrus scroll and tombstones, and the Aryans had their history enshrined in the vedic hymns, the Dravidian history had to be gathered and reconstructed from probably scattered fragmentary pieces. Fortunately, the British period of the 19th and 20th centuries had saved somewhat the Dravidian pre-history from obliteration with the helpful use of modern sciences like ethnology, anthropology, philology, analogy, above all archaeology with its discovery of the I. V. civilisation in the north, and fossil remains of Adichanallur of Puddukotai, Hyderabad etc. in the south.

#### **The origin, spread and development of the Dravidian race.**

There are two theories : -

1. Incursives into India as foreigners
- or 2. Autoththones. India their original first home.

#### **(1) Immigration theory.**

The Proto-Dravidian people were the pre Indo - European Mediterraneans, who first lived in Crete and gained later the mainland of Asia at Asia Minor where they were called Lycians. These people when they lived in Crete were known as Termilai and at Asia Minor as Trimmlai and later transformed themselves into Dravida and Dramila and finally Tamils after they reached India. The Dasa-Dasyus (north Dravidians) derived their name from the Iranian word "Dahai" (countryman or servant). The Dravidians belong to three original groups:-

1. Proto - Mediterranean fine featured type with long heads and noses of medium length, dominant type among the Dravidian speaking people of South India of the present day.



2. Armenoid type evolved from S. W. Asia, short headed found in S. I. among the Tamil speaking people.

3. Other Mediterranean Dravidas occupied the Punjab, upper Gangetic valley, Sind, Rajputana and western U. P. These were aryanised in pre-historic times contributing to the culture of the Hindus of North India.

The above types deriving their sources from the inhabitants of the highlands of Anatolia, Armenia, Iran, were connected with the I. V, and S. I. Mediterranean culture. The Dravidian tongue belongs to the above groups as well as those of the Transcaucasians, Hittites, Kassites, Elamites, Hurrians and Brahui of Baluchistan. They brought to India the Mediterranean or Aegean Hinduism, Greek Mother Goddess exclusively belonging to Crete, the latter being the doorstep to Europe and Asia Minor. The date of the arrival of the Dravidians in India though obscure, is reckoned as 1200 years earlier than the advent of the Indo-Aryans at which time, their aged civilisation must have been worn out somewhat and reached a level a little lower than that of the Aryans with their prime vigour and a freshness of outlook that go along with the dynamism of a new race. The Rigveda describes that when the Aryans reached the Sapta-Sindhu area they were opposed by the Dasa-Dasyus people who had established towns, broad and wide fortresses, castles of iron or stone, some of them had a hundred pillars. They had a city culture in contrast to the village culture based on agriculture of the Prot-Australoids and Aryans. Sir Herbert Risley, James Hastings (Encyclopaedia of ethics and religion) and the Cambridge history of India (volume I) divided the Dravidians into north and south Dravidians, according to the manner in which Dravidians came in contact with the new invaders. The north Dravidians were subdivided further into three categories:-

1. **Scytho - Dravidians of Sind** east of the Indus, Gujerat, and Maharashtra of the Bombay presidency. The Maharashtras and Gujeratis are included in the ancient classification of the Panchadravidas (5 Dravidas) who were the Tamils (Keralas Pandyas and Cholas) (2) Andhras (3) Kannadas (4) Gujeratis (5) Maharashtras. The nearer these countries were to Aryavardha, the greater was the depth of their sanskritisation. The Gujeratis and Maharashtras closer neighbours of the Aryans, from the very inception

of their separation as new races built up some sort of Prakrit as their mother tongue derived from Sanskrit. The Gujeratis however differentiated themselves as Aryans from the Maharashtras whom they marked out as Dravidians. When Ala-ud-din of Delhi conquered Gujerat, King Karnadeva fled and took refuge at the Maharashtra court of Devagiri where Rama Deo was the King. Karnadeva as an Aryan was hesitant to marry his daughter Devaldevi to Ramadeo's son Shankar-Deo because the latter was a Dravidian.

2. **Aryo-Dravidians (Hindustani type).** Plains of Ganges, Eastern Punjab, M. P. and Bihar.

3. **Mongolo-Dravidians (Bengali type),** Bengal and Orissa,

(2) **Authothonous theory or Indogenetic theory.** A large number of professors and indologists of the British and Indian schools support this theory that south India was their original home.

1. According to Sangam classics (1 - 2 A. D.) (Purananuru and Sillapaddikaram) south India was the original home of the Dravidians, the present south India was a part of the submerged continent that connected south India with Africa and Australia (Padmapuram). This is the lost Lemuria of Scott Elliot, a vast territory 7000 miles long extending from Madagascar to Australia 10,000 years ago.

2. Earnest Heckell (history of creation) speaks of these lands and opines that the creation of human race had its birth in this Lemurian continent, known also as Kumarinadu or Kumarikandam, the present Tamil country (Indian promontory) from Venkata hills to Cape Comorin being a residual territory of ancient Tamilaham gradually submerged by a succession of deluges. This territory extended far south of Kanyakumari. The Vela-Sura war took place 12 miles south of Tiruchendur, Padmasura having lived in one of the islands of the Lemurian continent, the Basses or Maldives.

3. E. B. Havell mentions, that it was the sea route between India and the Euphrates valley by which the Sumerians, the ancient Dravidians must have come from India and that Dravidan culture is mercantile culture.

4. Fergusson and Grierson support the south Indian Indogenetic theory of the Dravidians.



5. Gilbert Slater is of opinion that India was Dravidian.

6. Professor P. T. Sirinivasa Iyengar. That the Tamils were indigenous to S. I. by artefacts and other relicts of ancient times without break of continuity and a regular evolution of culture.

7. Dr. Hall. Not improbable that the Sumerians were an Indian race passed by land and also by sea through the Indus Valley where their culture developed and also through Persia, to the valleys of the other two rivers, Euphrates and Tigris.

8. Dr. S. R. Chatterji, Professor of Calcutta University on Indian Linguistics and Phonetics. Civilisation first arose in India with the primitive Dravidians (authors of the Dravidian speech) and was taken to Mesopotamia to form the source of Babylonian and other cultures which laid the foundation of modern civilisation.

9. T. S. Shesta Iyengar (1933) reviewing all theories relating to the origin of the Dravidians, states that the argument in favour of the indigenous theory is unanswerable, the Dravidians living in South India from remotest antiquity.

10. Professor V. R. Dishkitar (Madras University 1947) in his "Origin and spread of the Tamils" states, taking all arguments into consideration the authors of this early culture in eastern Mediterranean were emigrants from S. India speaking S. I. dialects, language migrating with the people, so the civilisation of the future was not born at the shores of the the Mediterranean but on the coast of the Indian peninsula, on the banks of the Cauveri, Godaveri and Narmada, and concludes that the Mediterranean race had their original home in peninsular India which was part of the original Dravidian home, which was in the continent that connected South India with Africa. The Dravidian elements were not found in Indian culture alone but also was traceable to Crete, Aegean sea, Sumeria, Babylonia, Egypt and Polonesia and other ancient cultures of the world.

11. Sir John Evans, S. I. was probably the cradle of the human race, S. I. being the passage ground by which the ancient progenitors of the northern Mediterranean races proceeded to the other parts of the globe which they now inhabit.



12. Father Heras writes that the external and internal evidence of Indus valley civilisation show that its resident inhabitants who were Dravidians extended all over India. They, after a long period of development travelled westward and settled successfully in various lands and found their way to Mesopotamia, Palestine and spread even to the British islands flourishing in two continents, originating the modern world civilisation. The Dravidian people are some sort of amalgam of the pre-Dravidians (Australoids) and Proto-Dravidians of the Mediterranean region, the latter forming the major core of what is called the Dravidian race.

### **North Dravidians.**

These were Dasa-Dasyus people described in vedic hymns whose conception of primitive religion was animism differing from shamanism practised by their southern brothers. They also differed in social, economic and other factors, imposed on them by circumstances of geography and military resistance to the Aryan invaders whose history is described under the Aryan people.

### **South Dravidians.**

**( Tiru (V) Idam )**

**( Land of holy beings ).**

They occupied the peninsular space of India between Tirupati hills in the north and Cape Comorin at its southern extremity.

Physical features of India in the form of the forest clad hills of the Vindhyas (the Tamil Thirukudanadu) and the Sapti and the Tapti rivers in the northwest, the Mahadeo and Maikal hills with the Mahanadi river in the N. E. favoured the southern Dravidians with splendid geographical shelter and safety from any incursion from the north by Aryan and other foreigners so that they were able to preserve the purity of their blood and evolve their own special culture in peace. The second line of defence particularly for the Tamils was a human barrier at the waist of India along the Godaveri, Krishna and Tungabhadra rivers built up by the might of the military prowess of the Maharashtra-Karnataka-Telugu power to which reference will be made at the appropriate place. It is noteworthy to make a mention at this juncture of the total ignorance of the existence of S. I. by the northerners up to the times of Katyayana the grammarian in 4 B. C. who himself had a hazy idea of the Chera, Chola and Pandya countries.



Thomas Burrow (1960) stated “ that the south Dravidians had consolidated themselves into considerable nations retaining their own identity and language and were permeated at early times by Sanskrit culture and language”, the sangam age becoming particularly dominated by Aryan culture chiefly with Jain influence, the north Dravidians losing their tribal identity. An idea of the Dravidians can be gathered from their linguistics and social behaviour.

(1) **Linguistics.** A great Tamil philologist Bishop Robert Caldwell gave in 1856 a sketch of the pre-Aryan Dravidian civilisation in these Tamil words. The Tamils had kings (Ko, ventan, mannan) who dwelt in strong houses (kottai or aran) ruled over small districts (nadu) they had minstrels (pulavans) who recited songs (cheyyul) at festivals (kontattam, tirivizi) wrote with a style (iraku) on palm leaves (olai) and a bunch of leaves was called (etu). They knew the planets, called them Velli (Venus) Chevvey (Mars) but did not know about Mercury and Saturn. They had medicine (marunthu), town (ur or pettai), agriculture (velanmi). They were armed with bows (vil) arrows (ampu) spears (vel) and sword (val). They knew also canoes of various sizes, toni, otam, vallam, kappal and patavu.

(2) **Social behaviour.** They were the first cultured pre-Aryan Indian race with their perfected village system on which the Aryans built their economic superstructure. To start with “ the Dravidians were nomadic hunters always away from their villages in the forest in search of edible fruits and roots absenting themselves from their wives and children for long periods whereby the mother became the Ilal (ruler of the house) paving the way for the development of the Dravidian matriarchal system. When the husbands in later times went out as seafarers to foreign countries they left their wives behind, due to perils of navigation. Superannuated men past efficiency took charge of their grandchildren for instruction on love of forest habits, weapons of hunting, traditions, laws and customs of the tribe. They did these duties in village groves, which became the institutions for discussion of the affairs of the country by the elders, the school, temple and parliament house. The agricultural lands were a communal property, redistribution taking place in turns according to the decision of village meetings. This sort of Arcadian scheme of life tended to suppress any excellent personal

aptitude and individual effort at improvement, even confronting them with death. Under this socialistic despotic autonomy the abler men became runaway bandits and adventurous outlaws, carried away women by force, robbing property and cultivated lands captured in plundering raids. In fact the potentialities of higher development of the community culture were greater in this more dynamic predatory state of society than they were in the more conservative and less aggressive settled society. It is in this tribal offshoots than in the original static Dravidian stock with communal custom that the idea of kingship, monogamy, individual ownership of property developed. These fierce bandits were the Rakshasas or ferocious forest bandits or demons of the Aryans''.

## **Dravidian affinities with other historical systems.**

**1. Linguistic affinities with S. W. Asia.** (a) Caldwell indicated a connection between Susan and Dravidian languages as regards structure. Place names of the highlands of Afghanistan, Iran, plains of Euphrates and Tigris in Mesopotamia confirm generally to the Dravidian form. The non-Semitic and non-Aryan pre-historic people of this area are held to be Dravidians. (b) When the Indo-Europeans came out of their original home to Anatolia (1950 B. C.) N. E. Syria (14 B. C.) Babylonia (1760 B. C.) the older population in these areas were recognised as Dravidians whom they infused with new blood and ideas to become the great Hittite, Mittani and Kassite empires.

In grammar, philosophy and vocabulary, the above people along with the Elamites, Hurrians and Brahui of Baluchistan came within this group.

**2. Cultural affinities with S. W. Asia.** (a) Elamites (earlier branch of the Caspians), inheritance through women. (b) Persepolis (Persia) snake cult. (c) (i) Divine marriage (Thirukalyanam) of Siva and Parvathy like the marriage of Moon God and Mother Goddess of Ur. (ii) Bronze bowls at Nilgiri and Musri as at Ur. (d) **Sumeria.** Nature worship, structure of temples, sacrifice as essence of worship, institution of devadases as slave girls of temples, Rajopacara to God and king with temple and palace. (e) **Susa.** Terra-cotta Sarcophagi (25-15 B. C.) with south Indian excavation of 1911.



## (f) Adichanallur (Proto - Mediterranean)

with (i) Syria. Elephant legged urn burials as in Sabamarti (S. I.)

with (ii) Cyprus. Gold mouth pieces, bronze and ear rings.

with (iii) Palestine. Gold fillets (2000 B. C.) gold frontlets (1200 B. C.) iron hoes (1150 B. C.), iron trident, (Solomon's time 950 B. C.).

3. **Cultural affinities, with I. V. civilisation.** (2750-3520 B. C.).

The diggings made by Brunton a railway engineer in the course of construction of the railway track between Multan and Lahore in 1836 brought out bricks which they casually used as ballast. This chance finding fixed the location for a great archaeological survey by Sir John Marshall in about 1924 where he excavated some wonders of a pre-historic civilisation which pushed back the antiquity of Indian history by about 1750 years, lifting Indian civilisation to a level with the later phases of the sister river valley civilisations of the Euphrates and Nile (Babylonia and Egypt). These buried cities, Harappa at the upper reaches of the Ravi in the Punjab, and Mohenjo-Daro the site located by R. S. Bannerji (city of the dead) at the main stream of the Indus river in Sind were 400 miles apart and connected with each other by Indus river traffic. These 5000 years old cities are favourably compared with the industrial cities of Lancashire for modernity, the junction of the streets like Oxford Circus in planning, and the elaborate sanitary system would satisfy the regulations of a modern medical officer of health. Makeups of the ladies may be compared with those of the present Parisian belles.

**The Ladies.** Vied with each other in their coiffeur, cosmetics, red black and white face paints, eye ointments, variety of hair styles with locks placed at different places, pig tails, bows and fillets, their makeups, rouge and red ochre were kept in compartments of cackle shells, the vanity cases contained piercers, tweezers and ear scoops. Toilet jars were made of ivory, in Chano-Daro use of lipsticks was found. Boys and girls were equally ornamented with bead chains, necklaces with pendants, bracelets. anklets, finger and ear rings made of copper, silver, bronze or gold and loin girdles with no mention of nose rings, (nose studs of Muhammadan origin). They were spare in their dress with two piece



garments, the upper garment, *uttaraya* or shawl thrown over their shoulder and tied under the right arm for free movement of this limb for work and said to be an auspicious position. They had artisan classes, gold smiths, potters, steel workers, engravers, masons and weavers. Their food was barley, wheat, rice, millet and dates.

**Games.** Dance and dicing, marbles and board games. Children were given toy play carts, bird shaped whistles, rattles etc.

**Streets,** were straight and broad, (9-34 feet wide) with street lamp posts, covered drains and wells, bullock and farm carts. The roads formed rectangular blocks of houses radiating into bylanes with workmen houses.

**Houses,** of three rooms were built of kiln burnt rectangular and wedge shaped bricks joined together with gypsum and mortar, with paved floor and flat wooden roofs with doorways, lintels, windows, archways, stair cases, rubbish chutes, covered drains, furnished with beds, chairs, dressing tables, bronze mirrors, beakers, bowls, goblets, dishes, pans, saucers, weight and measures, storage jars and ladles. There was drainage system with sump pumps and soak pits, hot and turkish baths, swimming pools, public baths, caravansarias and granaries. These were marvels that had withstood the ravages of 5 milleniums, a wealthy and luxurious civilization.

## The Seals.

Two thousand seals were picked up, some of them with scripts and figurines, engraved on them. The seals revealed something more precious than history, the antiquity of Saivism, the Dravidian religion.

## Religion.

1. **Mother Goddess,** in figurines on terracotta, faiences, and in minute clay moulds, cult of the Goddess of nature.

2. **Siva.** i. Pasupati (Lord of animals).

ii. Trimukta (three faced deity).

iii. With horned head dress, necklet and bangles, cross legged on a low throne with penis erectus, Lord of procreation surrounded by animals, tigers, buffaloes, rhinocerus, with a deer under his feet.

iv. Mahayogi or Yogesvara, sitting with crossed legs in a Padmasana posture with eyes fixed on the left nose.

v. Siva as fertility or vegetable God personifying reproductive powers of nature, in one seal with horned dress three faced, nude, save for a cincture round his waist seated on a low dais, on the other with one face, with sprigs of flowers or leaves rising from the head between the horns.

vi. Siva as Godly hunter, horned archer dressed in leaves.

vii. Dancing Nataraja (statuette). He stands on the right foot with left leg raised in front of the body above waist and both arms bent round to the left, exhibiting a pose of grace and full movement.

viii. Lingam or phallus worship, in large number of cylindrical stones suggestive of fertility.

ix. Sakhti or yoni cult with ring stones.

x. Zoolatry. Animal worship, mythical, ambiguous and actual animals.

xi. Tree worship. Trisula horned deity standing between two branches of a tree.

Sir John Marshall, the discoverer of the Indus valley civilisation known otherwise as Harappa culture, summed up:- "Among the many revelations that Mohenjo-Daro and Harappa had in store for us, none perhaps is more remarkable than the discovery that Saivism had a history going back to the calcoththic age or even further still, and thus takes its place as the most ancient living faith in the world". Professor Child stated that the I. V. civilisation was independant of Babylonian and Egyptian ones and was superior to the latter in technology.



## Who are the claimants to this ancient culture?

Possible people one would think of are (1) The Aryans, as these sites are in their territory. Sir John Marshall himself contrasted the Aryan and I. V. civilisations and found them quite distinct, (a) there being a big gap in their ages, 1500 B. C. and 2750 B. C. respectively. (b) Few skulls excavated did not contain a single Aryan specimen. (c) Aryan culture is village culture, while Dravidian and I. V. cultures were city cultures.

2. **Sumeria.** The differences are greater than similarities with a strong evidence of intercourse between these two cultures.

3. **Egypt.** total absence of similarity.

4. **Pre-Dravidian.** These were the Negroids, Proto-Australoids and Proto-Dravidians in the order of their arrival into India. Tree and Totem, Phallus and Snake cults, were common to all the above races. The second noteworthy point to remember was that the Dravidians were an amalgam of all the above people, the main structure being Proto-Dravidian who came from Crete and Asia Minor. A large portion of the Proto-Australoids also entered the Dravidian race, The few who escaped absorption continued a separate existence up to this day in the hills and jungle, as Kols, Oraons etc. There was probably a veneer of Negroids in this mixture. The blood and beliefs of the Australoids and the Proto-Dravidians were mixed together in the Dravidian stock. The Negroids are easily eliminated as authors of I. V. civilisation. The Australoids with their traditional village culture were incapable of putting up buildings with burnt bricks like these cities while the only people who could have built these cities were the Dravidians who had already possessed a traditional city culture. Furthermore mother Goddess, Siva and dancing Nataraja were exclusively Dravidian gods, and not Australoid. The R. V. described the Dravidians as phallus worshippers and invoked Indra to destroy this cult. During their animistic period the Dravidians of Punjab worshipped Sendu-Bir as an incarnation of Siva. The Atharavaveda mentioned the I. V. region as the Tamil country which was destroyed by deluges etc. All these additional points in the Vedas further reinforce the Dravidian theory. Dr. A. C. Bouquet of the Cambridge University (1948) is of the finalised view that the builders of these Pre-Aryan 6000 years old structural cities were Dravidians.

## **Excavation of Aswan dam in Egypt.**

Excavation in Feb: 1962 connected with the Aswan dam works of the Nile valley in the area of Nubia consisting of 40 villages brought to the surface black and red earthen wares and knives, arrows etc. which were identical with fossils of the western coast of India from Kathiawar to Cape Comorin, further the skeletal structures of the Nubians were the same as those of the Dravidians, new link being thus established for the first time between the Dravidians and Nubians of Egypt.

## **Nehru on the Dravidians.**

In his letters of a father to a daughter in 1928 to Indira Gandhi (10 years of age) from the prison house, he stated that the pre-historic civilisation of India was in the sole possession of the Dravidians. They were great traders and navigators which required by itself a lot of civilisation. They carried on an export trade with Egypt, Mesopotamia and western Asia in rice, gold pearls, ivory and peacocks, and supplied teak for the palaces and the buildings of the city of Ur. They gave initial resistance to the onrush of the Aryans when waves and waves of Aryans invaded India in search of food and pasture. The Dravidian resistance broke down against these waves and they drove the Dravidians south but could not and did not cross the Vindhyas. Their darker colour according to him was merely due to a longer settlement in India.

## **Dravidian authorship of I. V. civilisation.**

This is supported by a great host of British and Indian Professors and Indologists.

1. Doctor G. R. Hunter, the eminent philologist and grammarian states that early Dravidian tongue was monosyllabic like the script of M. D. and Harappa, and these pictographs were Dravidian.

2. Bishop Caldwell supports the above conclusion.

3. Father H. Heras, another eminent philologist is of opinion that the script in the seals are Dravidian and sought to read "Old Tamil", the language and stock being Dravidian.



4. A. D. Pusalker co-author of the "Vedic age" is of opinion that the balance of views is that the authors of this civilisation were Dravidian speakers.

5. Urn burials, earth pots and inscriptions on them, grave furnishings, jewels and beads in and outside the urns are like those of pre-historic Dravidians as found in Adichanallur, Pudukottai, Hyderabad and Tinnevely districts.

6. Dravidian culture is city culture like M. D. and H.

7. Skulls found in the I. V. excavation are of the Proto-Australoid and Mediterranean types, one lone Mongoloid was found suggesting that it was an international meeting place.

8. S. K. Chatterji, Professor of Calcutta University on Indian linguistics and phonetics. "Authors are Dravidian speakers".

9. Professor P. M. Sundaram of the Madras University. "Dravidians are the main worshippers of Lingam".

10. Atharavaveda speaks of a deluge that devastated the Tamil country which is probably I. V.

11. Coins of the Tinnevely district of S. I. with pictography of the moon, bull and shellfish resemble those of I. V.

12. Professor Ragozin (Vedic India). Dravidians had already settled down in north India near M. D. country and had contact with Mesopotamia, I. V. and S. I., all these cultures being of the Mediterranean type.

13. Seals on packages of merchants were of Dravidian usage (Silappathikaram).

Above all, Saivism, the religion of the I. V. civilisation was identical with the Dravidian religion of S. I

### **New light on Harappa culture. Lothal.**

An overflow of Harappa culture beyond Aryavarsa to the south of the gulf of Cambay near Ahamedabad in Bombay district was excavated in 1955. It was found to be a port town with a

dockyard 700 × 120 ft. with post holes for wooden posts to tie small ships that can enter the dock at high tide probably connecting through trade, the I. V. Sumerian and middle eastern cultures. The clay seals had the impression of twisted cord thereby proving that these seals were meant for package of merchandise and not for wear round the neck.

### **Kilibangan.**

This is situated on the bank of the dried river Ravi in northwest Rajputana under scorching heat (excavations in 1961). The floors of the houses were made of rammed clay interspersed with sizable bits of charcoal as dam proof, to avoid sweating of the floor.

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## V

### ARYANISATION OF DRAVIDIANS.

There appears to be two ages of aryanisation separated by a millenium of years differing from each other in the history and character of the methods of accomplishment.

1. First period:- Legendary history.
2. Second period:- Historical factualities.

#### **Legendary History**

(a) Rama's exile in the south and his exploits are treated under Ramayana, in part ii which speaks of Madura as adorned with gold and jewels etc.

(b) Parasurama (Rama with the axe). According to ancient puranas he was a member of the Bhigru family of Gujerat, the Lunar dynasty, son of Jamnadagni (Brahmin sage) the latter nephew of Visvamitra, and married to Renuka, a daughter of a minor king of Ayodhya.

**Story No 1.** The Haihayas were enemies of the Bhigrus. King Arjuna (Karaviriya) of the Haihayas (not the Arjuna of the Mahabharata) went to Jamnadagni's hermitage for a dinner where he was very hospitably entertained with the help of the divine wish-giving cow. Arjuna wanted the cow as a gift which was refused, whereupon Arjuna destroyed the hermitage and carried away the cow. Parasurama killed Arjuna like an ordinary animal, his arms being lopped off. Arjuna's son murdered Jamnadagni while in meditation, whereupon a conflict arose between these two powerful races. Parasurama the Brahmin slayed all the Haihayas and Kshatriya enemies of the Brahmins in 21 expeditions, generation after generation, some of whom found escape in the mountains while others filled all the lakes of Kurukeshtra with Kshatriya blood. To get rid of this sin Parasurama donated some land to a Brahmin called Kasyappa who banished him lest Parasurama later claimed the land. Parasurama having no land of



his own to live, with Subrahmanya's assistance obtained a piece of land from Varuna by throwing his axe from Kanyakumari which fell in Konkan or Gokarnam won from the sea. The land thus recovered extended from Broach to Cape Comorin, Konkan and Kerala being included as Parasurama's country. He planted Brahmins in 64 districts to till the soil. The Rajputanas and Chalukyas, Gujeratis and Solonikas (Agnikulas) the last rising from the fire pit of Mt. Abu in south Rajputana, became the manufactured replacements of the Kshatriyas who were exterminated by Parasurama.

**Story No 2.** Bhigru-Haihaya conflict. The Bhigrus were great sailors and controlled the maritime trade between India and the western world by occupying the shores of the Arabian sea. The Bhigrus were considered by Arjuna as agents of foreigners, self seekers rather than patriots who lived at the cost of the people. Arjuna obtained the help of the Atris who were ship builders who built a fleet of 1000 ships for them (1000 armed). Haihaya was a great Aryan land power at this time having defeated Ravana and the Nagas who invaded this country. Parasurama with the help of these defeated people, over powered and destroyed the Haihaya power (the people of the Narmada region,) killing Arjuna and populating his district with Brahmins. The net result of Parasurama's exploit was to deviate the trade from the hands of the Aryans to the south Dravidians.

### **(C). Agastiya, the patron saint of Tamil language.**

Agastiya brought the vedic religion down, south of Tirukudanadu (Vindhya). He was an Aryan Brahmin muni. According to rigveda he was born miraculously out of a water pitcher (kumbha). He was a composer of songs, had a son, wife and a sister, combining austerities with home life, a hard and doughty fighter, keen hunter and a holy man, who established several ashrams and settlements for his clans in the Deccan. The principal object of his life was the aryanisation of the southern Dravidian lands. He finally settled down in the Podiya hills situated in the southern extremity of the western Ghats. When Ravana was terrorising the population, he chased him to leave

the place and go to Lanka. He was a friend of the Chola king Kanta at whose request he released the Cauvery from his water pot and instructed another Chola king to institute a festival at Puhar in honour of Indra (introduction of the vedic religion to the south.) He became the first chaplain of the first Pandyan king and queen who both descended from Siva-Parvathy. He introduced the first Tamil grammar "Agastiyam-nul" to the first Tamil sangam at south Madura. Agastiya's celebrated pupil was Tholkappiyam, author of another Tamil grammar called Tholkappiyam after his own name and belonging to the second sangam of Madura (Kapadapuram). Agastiya was always intensely jealous of his junior grammarian whom he requested to bring his wife Lopamudra from the north but to be at a distance from his wife with the touch of a bamboo pole held between them. The river Valgai swelled to floods and Lopamudra had to come closer and closer to Tholkappiyam for which act Agastiya cursed Tholkappiyam who in turn cursed Agastiya. Rama visited his hermitage. There is a temple dedicated to his memory in Tanjore district. Siva taught him Tamil. According to the M. B, Agastiya's wife was a southern princess, daughter of the king of Berar (Vidarbha). The latter asked Agastiya to give her as much luxuries and jewellery as her father had given her without impairing his ascetism which meant that Agastiya must beg for this wealth, after which he would be allowed the exercise of the duties of marital life. Acquisition of wealth in this way was beyond the capacity of a sage. He approached three Aryan kings and failed. He went to king Ilavala one of the dai-tiya kings who was a regular killer of Brahmins because they refused to give him a son equal to Indra. This king had evolved a strange method of killing Brahmins by converting his brother Vatapi (another name for Badami, the first capital of the Chalukyas), into a ram and giving as food for the Brahmins who swallowed the ram flesh which on the call of the king by name Vatapi, had the power to come out laughing, piercing the side of the victim, and in this way Brahmins were killed.

He tried this trick on Agastiya and the ram which went into his abdomen never returned except for a gush of air. The king was in a pickle, made a pact with Agastiya, the ram was removed



and Agastiya went away with the necessary jewellery and luxuries for his wife. According to the M. B., Agastiya drank the water in the ocean dry in order to enable the devas to dispose of the enemies who were hiding in the sea. This is interpreted as joining the Vindhya to the eastern Archipelago by land to further aryansisation. When he crossed this mountain and asked it not to grow up till his return from an unspecified journey to the south, that meant that Vindhya should help the passage of his Aryan followers to the south. Agastiya was asked to go to the south in order to redress the balance of the earth because of a great assembly of men and gods who attended the wedding of Siva-Parvathy in the Himalayas. Rama tells a story of Agastiya overcoming the deadly demons to make the earth fit for habitation i. e. Dandakaranya forest which was made unfit for human life by Bhargava's curse. The land was a howling wilderness from Vindhya to Cape Comorin. Agastiya went from the holy white peaks of the Himalayas and caused rain to fall restoring the fertility of the place and made it fit for life. Visvamitra explained to Rama, Tataka's revengeful depredation against the Aryan settlers. Agastiya destroyed Tataka's husband Sunda, whereupon he was attacked by her and her son Marica. Agastiya cursed them both into an ogress and rakshasa respectively until Tataka was killed by Rama. Agastiya cleared the jungle in Deccan and cultivated the land and further introduced the subject of chemistry and medicine. The Agastiyan age was about 8 B. C.

## 2. Historical factualities.

Strange as it is, the north did not know the existence of the south although Dakshinapatha (Deccan) was a part of the vast Indian land mass, until Katyayana (4 B. C.) had a vague idea himself of the names of the Pandyas, Keralas and Cholas.

Kautaliya the prime minister of the Mauryan empire under Chandragupta c. 300 B. C. knew however much more, its mines and products such as conchshells, pearls, beryls of various colours, sandal wood, gold, diamonds, cloth of muslin etc. The horizon of information widened gradually during this period. In the 4th century A. D. Samudragupta the Hindu Napoleon who tried to invade the south was defeated by Vishnugopa Pallava. The attempted



invasion by the mighty Harsha in 670 A. D. was rolled back with disaster by Pulakesin II who won world fame by this victory. The southern countries were however won over by spiritual conquest by three religions, Brahmanism enduring everlastingly the ravages of all time, while Buddhism and Jainism became effete by 9 A. D. owing to the rising tide of the first Bhakti movement which acted as a barricade against the sprawling expansion of the latter two religions.

### **A. Aryanisation by Jainism**

Chandragupta Maurya defeated the last of the Nandas and founded the first Aryan empire in 322 B. C. He was oppressive to the people and lived in constant fear of his life never sleeping in one bed, getting his food tested frequently for poisoning by special attendants. Later he embraced Jainism. His guru Bhadrabahu predicted a famine of 12 years duration at Ujjan, whereupon the emperor and the saint with most of the sangam moved southward towards a fertile country with plenty of grains and food. The sangam had lived on the munificence of the lay people which was improper while the people themselves were in the grip of a famine. The munipati and munindra settled down at Chandragiri in the prosperous country of Mysore. The duo left their foot prints on Sravana Belgola hill. The emperor starved himself to death (committed sallekhana), whereas the saint survived him by 12 years. Some of the members of the sangam trickled down to another prosperous country, the Pandya kingdom. This accounts for the concentrated influence of the Jains at Madura which was noticeable in such valuable works as Tholkappiam, Tirukural and Naladiyar. Buddhism and Jainism later disappeared in the Tamil country as a result of the activities of the Saivite and Vaisnavite bhaktas. Sambanda Nayanar recovered the Pandya kingdom and its king probably Arakesari Maravarman from Jainism (670-700). Tirunavakkarasu (Appar) (603-630) a convert himself to Jainism assuming the name of Dharmasena, came back to his old faith Saivism, converting the Pallava monarch Mahendravarman I also from Jainism. Manikkavachakar (803-880) a minister of the Pandya king Varutgunam II defeated some Ceylon Buddhist monks in debate before the Chola king at Chidambaram and made many converts from Buddhism in the Chola land.

## **B. Aryanisation by Buddhism.**

This was done by Buddhist missions sent out to the southern countries by Asoka known also as Devanampiya Piyadasa which meant amiable and beloved servant of the Lord (273-283 B. C.). Asoka on the 12th year of his reign followed the Indian tradition of "Digvijaya" (a desire to fight a neighbour) and became a "Vijaya" (conqueror). He led a campaign of conquest against Kalinga (Orissa) (261 B. C.), a country never conquered before, the Orissans resisted this wanton attack with all their might, the result was 100,000 killed and 125,000 captured and an equal number perished of disease and starvation, which included brahmins and ascetics. This holocaust broke his war spirit and perpetual remorse took lodgment in his mind completely changing his attitude on life. No more war for him, the reverberation of the war drums became the drums of the law of piety. Conquest of the law of piety was the conquest full of delight. After this war, he fell under the influence of a Brahmin named Upagupta of Mathura himself a convert to Buddhism. Asoka became an upasaka c 256 B. C. He sent Mahinda Thera to Lanka, and several missionaries to south India, Mahadeva (Mahishamandala) was sent to Mysore, Rakkhita to Vanavasa, Maharakkhita to Maharashtra, a Greek monk to north Bombay. Buddhism extended as far as Tamprapani and Tinnevely districts. King Asoka sent Buddhist missionaries to Siam, Burma, Egypt and Grecian kingdoms also.

## **C. Aryanisation by a great Brahmin migration**

A great Brahmin migration into south India took place about 7 A. D. by three routes.

1. Across Narmada, Mysore and Coimbatore to Madura.
2. By sea route, estuary of the Indus river to Gujerat and Bombay.
3. The eastern route through Kalinga.

These Brahmins accepted Dravidian languages and customs while settling down in the Tamil country. In the same way that Agastya got down his wife Lopamudra from the north after arranging his personal settlement in the south, all Brahmins had brought down their wives from their original homes, as caste rules did not permit them to marry outside their own goitra.



### **D. By other migrations.**

The constant incursions into northwest India by the Sakas and other tribes of the Central Asian plains, and later the Musalmen, had driven some Aryans to seek shelter in the safety of the south where they employed themselves as craftsmen etc. One way aryanisation of the south took place was through the Pallavas, acting as a bridge between the Aryans and the Dravidians. The Pallavas were a race tied by blood to the Vakatakas of central Deccan who lived between the Kannada districts of the Kadambas and Gangas in the west and Kalachuris in the east, a Vakataka princess marrying Chandragupta II. about 415. All the new cultures of the imperial Guptas with temples and images etc. were absorbed by the Pallavas and handed over to the Chola empire who were there successors. Another example of isolated migration of Brahmins to the Dravidaland was the arrival of 512 Brahmins of the Pasupathi goitra, thoroughly versed in the four vedas, from Kasi to Rameswaram. Kalinga kings of Jaffna were of a mixed descent claiming to belong to the gangavamsa. The Brahmins of Rameswaram after their marriages to the Setupatis of Rameswaram assumed the title of Setukavalars, (protectors of the shrine of Rameswaram). All kings of Jaffna were trustees of Rameswaram temple. King Pararasasekaram of Jaffna built a shrine at Rameswaram.

### **The Aryan Tamils.**

The aryanisation of the Tamils reached its peak during the sangam age dominated principally by Jain influences. Naladiyar, a Jain book of wisdom or the veda of the Tamils, Thirukural and Tholkappiam were said to have being the products of Jaina thought. The Tamil language was well sanskritised. Thirubhuvanam had a sanskrit university during the Chola period and the Tamils were soaked during this time with Aryan culture. The only article the Tamils did not accept was the Aryan four fold caste system. The Tamil Saiva Brahmins were just temple officials subordinate to the Vellalas and depending upon the latters' munificence for maintenance. The Tholkappiam, the first Tamil grammar described also the social organisation of the Tamils. Five classes of Tamils arose according to geographical conditions and occupations determined by individual inclination and not by caste regulation.



### **The five classes of Tamils.**

1. Jungle folk inhabited the forests (mullai) as cattle breeders, living on milk and milk products. Kanhai or Meyon, the cow protector and the enemy of Indra and sacrifices, was their deity.

2. Hill tribes or Kurunchi people. They lived on millet and honey. Their God was Murugan or Kandazi, releaser of the soul from the shackles of bondage to this world.

3. People who lived on fishing in the sea coast (Neydal) were Paradavas. Varuna the God of the sea was their protector.

4. People who lived on barren or desert land (Palai). Hardly any one lived there. Durgha or Korawai was the Goddess of this land.

5. Velirs or Vellalas were landed agricultural aristocrats. (Mathuram people). They lived on rich river banks and fertile plains, cultivators of arable paddy lands. Their presiding God was Indra an Aryan god. Thirukural states "They only lived who lived by tilling the ground". It is considered disrespectful for a Vellala not to own a piece of land as his own. Kings, nobles even artisans like goldsmiths, carpenters, masons etc. arose from the Vellala society. The Vellala caste is made up of several thin layers of grades, one scornful of the other. The Tamils were divided into two major classes. (1) The Aryan Tamils were the Vellalas and their dependents. The Cholas were so much aryanised that their southern brethren the Pandyas, considered them as Aryans. (2) Pure Tamils, were the non-aryanised jungle folk and hill tribes who jointly form today about 8 million people of the population of India.

## VI

### ORIGIN OF RELIGIOUS THOUGHT.

Jung and Adler, noted psychologists of our generation and disciples of Freud, fixed the direction of human activities on two feelings, a religious feeling and an erotic one, while Freud himself based all mundane movement on only sex impulses. This religious feeling arising as it does from the unconscious mind colours the thought of atheists and agnostics without their knowledge. The earth is a material object with a beginning 2000 millions old evolved by the condensation of gases into a chemically sound rock by a process of spinning through space at an astronomical speed on an orbit. This object with a beginning must have an end by the reverse process of devolution taking as many number of years. Early life on earth was a jelly like mass, vertebrate fishes were said to have appeared about 500 million years ago. According to some evidence, the first man was Homo Neanderthal, cave man 50 thousand years old. Homo Erectus (ape man) belonged to a different type and was not an ancestor of true man, a vegetarian who lived on fruits, berries and roots as confirmed by his level teeth. The Darwinian theory of the derivation of man from ape is firmly upheld by the sciences of anatomy and embryology. The Caudal end of the vertebral column of man contains rudimentary bony vestiges of the upper end of the tail. The sacral bones consisting of five movable vertebrae had fused together to form a solid bony plate in man, and the three loose tapering coccyx bones had also united forming the upper bony end of the tail, after the tail had dropped. Further the human baby in the womb at the age of 4 weeks is curved like a quadruped and has a tail, at the 8th week the tail is absorbed into the body and the little babe becomes erect like a biped.

The ancestor of Homo-sapiens, the true wise man was the Rhodesian man, (skeletons of this type were found in Rhodesia), who lived 40 thousand years ago as a savage hunter, food gatherer rather than food producer. "True man took charge of the world scene about 15 thousand years B. C. possessed of primitive savage thought with trials, miscalculations and fantastic elaboration of a mind as immature and tiresome as that of a child, fed on a series of imaginative pictures, they conjured up mages or images presented themselves to their mind according



to emotions raised. These egotistic free play of passionate impulses were later suppressed or modified or overlaid to adapt to the needs of social life. It is at this point, social taboos gave rise to the beginning of civilisation. Out of these currents of feeling arose systematic thought, as late as **6000 B. C.**, that is at the beginning of the Babylonian and Egyptian civilisation when a family system emerged where the old man of the family was respected and feared in the same way the awe and dread of natural phenomena created in his mind a God to be feared and worshipped. Beginning of philosophy arose out of systematic thinking on cause and effect, where the deductions were right or innocently wrong or wrongs were not detected. Wrong assumption was known as fetichism i. e. a vague notion of a separate will animating natural objects."

An illustration of such fallible conclusion is cited with a tree as an example. The forest intruder who led a solitary life among trees observed with a touch of awe, the swaying of the trunk of the tree, branches waving, leaves flapping with disconsolate noises. He put down these movements to spirit action and not to the dynamic force of the wind. Little later with a higher improvement of the power of his mind, speculation came in, to attach these activities of the tree to spirit of God, Vayu or Vrata. The ancient Hindu mystics who tried to grasp the divine essence or ultimate reality and enjoyed the blessedness of actual communion with it, are to be praised for the sustained labour and tenacity with which they made all conceivable attempts to get at the truth of creation and the knowledge of God, inspite of the handicap and limitation of the power of their minds. They had to make use of one or two of three available methods:-

(1) Primitive people who lived in the mist of the beginning of history made use of the primordial weapon of common sense, that is the way of thought and experience held by an ordinary man about his ordinary surroundings.

(2) Science has not yet dawned at that time to explain these phenomena of nature.

(3) Magic or Mana (wonder making power), the end of the tether of reasoning, the art of producing effects by superhuman or supernatural beings or occult powers of nature stepped in where common sense failed. Magic is stored up in the imaginative faculty of the unconscious mind which driven by compelling circumstantial nece-

ssities rose up to the surface of the conscious mind and led man by easy going and unbridled but a quicker path for the satisfactory explanation of the mysteries of nature. Myths were formed as a result of an endeavour of human mind to explain certain ways of thinking, feeling about the facts of life which were brought into existence by the manner life is regulated in society, the presence of such inconsistency must not surprise one in the least for the myths satisfactorily fulfilled their functions not by appeal to reasoning power, but by appealing through imagination to the mind's disposition. From myths arose epics, romances and tragedies touching the deepest desires of man, his fears, hopes, passions etc. Out of man's utter helplessness and hopeless dependence on some one more powerful and supreme than himself with whom therefore he wants to establish friendly relationship by surrender, obedience, piety, love and offerings for obtaining personal gains and succour. Man is born with a religious feeling but did not arrive in this existence with a ready made religion. He had to be a mechanic and a lamp to himself to carve out his own path towards attainment of truth about God, handicapped with the limited mental resources at his disposal. Faults were bound to creep in, in the construction of the understructure of his religion but there was no objection to the erection of an acceptable edifice as long as that effort was the result of honest work, truth and sincerity of purpose. On his inborn religious feeling man built up his religion.

## **Genesis of primitive Dravidian religion.**

### **Primevalism (Animism and Shamanism).**

Belief in spirit is the minimum definition of Hindu religion. India was a country of Dravidians before the Aryan advent. They lived all over India north and south. The southern Dravidians separated from their brothers of the north by the hills and forests surrounding the Narbada and Mahanadi rivers, lived their own life in a condition of undisturbed safety preserving the purity of their blood, developing their own individualistic culture and beliefs while northern Dravidians were gradually absorbed into the blood and society of not only the Aryans but by the different hordes of central Asians who were periodically pouring into India through the northwestern open gates. The north Dravidians took to animistic belief with a partiality for benign spirits, while the southerners adopted some thing like shamanism of High Asia, belief in evil spirits. They originally had no hereditary priests or idols,



ideas of hell or heaven, soul or sin, and accepted the existence of gods with no trace of worship.

### **Animism.**

Belief in spiritual beings was the foundation of the cult and culture, rites and philosophy of Hindu pantheism. The idealism of spirit grew in the scriptures in an ascending order, breath, breath of life, spirit, the philosophic spirit of man (atma or soul) and the universal or supreme spirit, the Brahma or God. Then it slipped down to the transference of human attributes and attitudes to a personal god like man, in images in temples (ko-king and il-abode) for purposes of concentration of mind and meditative prayer of the supreme spirit behind the image. The Aryans, a proud people who thrust their heads aloft discovered the shining ones, the devas in the sky, while Dravidians, a realistic and restrained people looked down near and discovered their great Earth-Goddess under their very feet, goddesss of agriculture and settled life.

Economic necessity compelled both these people to go out in search of the help of gods in order to solve their food crisis. The Aryans prayed to their rain God Indra for much rain to nourish their pasture and get milk food from the cattle while the Earth-Goddess was prayed for to bring forth directly bounteous grain and other vegetable products. Thirukural says "since the world of living beings (man animal and plant) are sustained by rain, rain should be considered the ambrosia of living beings. If the sky gets clearly free of clouds there will be no more festivals, religion or offerings to divine beings here on earth. If the clouds deny their boon of rain water, there will be no charity and no tapas in this wide world". The subtle difference between shamanism and animism is here illustrated. The trunk of the tree sways with branches waving and leaves rustling. This inspired awe and dread in the primitive forest man who propitiated the malignant tree spirit, in order to mitigate its evil influences (shamanism). When the tree gave shade to man, fruits as food, bark and roots for medicinal purposes, the tree spirit became man's best friend and was worshipped with love and allegiance. (animism).

## Shamanism.

It is animism characterised by malignancy with evil spirits and demons, in other words demonialtry. A shaman or magician is wanted here as an intercessionary between man and demon. Risley described this type of activities as due to a "shifting and shadowy company of unknown powers and influences which reside in the primeval forests, crumbling hills, rushing rivers, spreading trees, gives strength to the spring of tiger, venom to snakes, generates jungle fever, walks about in the guise of smallpox or cholera etc, cruel and capricious and revengeful, which requires atonement by their apprehensive votaries with blood or toddy and weird dances". The devil dance is accompanied by eerie music, magic and frenzied ecstasy, with rolling of eyes, jerks of the muscles, foaming and frothing at the mouth with demoniacal face, infective to others, with ceremonies of exorcism of the devil or expulsion of diseases by magician or shaman or a bhagat as in the Punjab. Saivism with Siva as malignant, terrible and destroyer of creation arose out of shamanism. The elevated gods Siva and Parvathy assumed the names of malignant or benign forms, later on Siva the Terrible became auspicious, Mother Goddess Uma or Durgha (mother) Sarvaman gala (always auspicious) Siddhisvari (powerful queen) Viddhisvari (old queen). When malignant, evil names were ascribed to her, Kali (black one), Rajasi (fierce), Rhadhadanti (blood toothed) etc.

## Mother Goddess.

The great Dravidian goddess of agriculture and village settlements called for periodical rejuvenation ceremonies:-

(1) Kol women on bent knees, pat the ground to the tunes of music coaxing her to give more.

(2) Oraon maids danced faces inward, jumping up and down the ground with resounding steps to stimulate its yield.

(3) Meriah (human sacrifice) was ceremonialised, blood poured on the ground to activate the potentials of the earth.

(4) The mother goddess as Parvathy or Gauri etc, is married to Iswara or Urdhra Linga, the Lord with erective creative force, with nuptial ceremonies to increase the power of fertility of earth mother.



### **Wind spirits.**

- (1) "Sendu-bir" the whistling god of Punjab.
- (2) Whirl wind spirit whose forceful blast was broken by a piece of iron tucked to the roof of the hut.
- (3) Hailstorm, When an elder or a respected man of the village ascends a mound naked, with the magic wand in his hand and directs the hail off to a harmless path.

### **Water spirits.**

- (1) Flood spirit. A Baiga or half-priest stands with outstretched hands, holding a coconut and a rupee till the height of the floods washes them away and subside.
- (2) Hot springs with fire spirits.
- (3) Planet spirits. Sun or Bhagavan (divine one) on a ant-hill alter in an open space to catch the sun's rays and to be appeased with the sacrifice of a white cock.

### **Zoolatry. (animal spirits)**

Hanuman the monkey god, door keeper of Rama's shrines. Ghoradeva (horse god of Rajput). Bhagisvara or Banarajah (tiger god of Bengal). Snake goddess or nagamma, fishes, birds etc.

### **Tree spirits.**

Lady of Tatters. Cloth rags of people are nailed to the tree so that the evils and diseases of the owners may be transferred to men who touch these rags on trees and thereby these are got rid of. Others are sylvan and stone heaped deities, mountain, boundary and implement worship, to end with there are the restless contemptible invisible spirits called the buthas, pretas, piscasis, rakshasas with different grades of evil nature in them.

### **Village godlings.**

Grama devata, Gansam deo (protector of crops), bairon a fierce god, (kali-bairon fed on butter).

## VII

### PROGRESS OF HINDUISM IN SOUTH INDIA

Further progress of the study of Hinduism is possible only along with a recital of some tit-bits of Indian history. The history of south India was an unopen book up to Christian times. The Dravidians did not know their beginning as they never kept a record, nor preserved their monuments or they were washed away by the deluges that sank part of Tamilaham in ancient times. It was the intellectual effort of the British as late as the 19th century that dug out many treasures of south Indian history from obscurity. It was strange but is not a fiction that the Deccan was a distant or different planet to the Aryans up to the times of Katyayana the grammarian of the 4c B.C. Again middle eastern countries that traded with south India gives us new clues of Dravidian civilisation during the vedic and upanishad periods. King Solomon of Palestine (950 B.C.) had his throne made of ivory overlaid with gold, products of S.I. His contemporary, king Hiram of Tyre bought gold, sandal wood and precious stones from the port of Sopra (Ophir). Queen of Sheba visited king Solomon with a train of camels, laden with much valuable products of south India such as spices and precious stones. During Buddha's time, trade went on between Asyria and Babylonia through Red sea and gulf ports, with south India. Inscriptions of trade tablets were written in 5 B.C., in Dravidian script and not Sanskrit. South India supplied cedar and teak, special south Indian products to Ur in Chaldea. In 2 B.C. during Augustus Caesar's time, the trade of south India went to Alexandria through Aden. Trade went on between middle east and China in this period with India as a passage ground. In 4 B.C. there was trade between the Nandas and S.I. and Kannada country. Kautaliya in 288 B.C. preferred the dakshinapatha (southern route) to the northern route because it abounded in conchshells, pearls, gold etc. This route must have been through Ujjan and Kalinga.

The religion of the Mauryans was Brahminism with no images or temples, practice of ascetism went on. During this period the Mauryan emperor introduced Jainism into the south. Asoka in the next generation, introduced Buddhism in 259 B.C.



in the South three years before its introduction to Ceylon. During his successor's time, in the reign of Pushyamitra the Brahmin king, Brahminism was restored with all its glory.

### **Satavahana empire of the Andras, 450 years. (250B.C.- 220 A.D.)**

Different forms of worship thrived side by side, Buddhism, Saivism and Vaisnavism, with no mention of Brahminism or Jainism, ascetism prevailed while the pantheon was Siva, Vishnu Krishna, Ganesha, Pasupathy, Gauri and not Skanda. There were an exodus of Simhala theros from Ceylon about 1 A.D. either because of their dislike of the rule of a Tamil Brahmin king Tiya at Anuradhapura or famine or both. Amaravathi (city of Ameresvara or Siva) thupa was rebuilt and a vihare built for Simhala theros at Nagarjuna-kunda. Some of them were built at their own expense, others out of the bounty of the local Buddhist people or rulers. The Satavahana empire broke up into peripheral bits owing to the unmanageable size of the country and weak central government, brought about by several diversionary attacks of the Sakas. The Pallava power was one of the many that arose out of its ashes. The Kadambas (Cannarese) another break away group with capital at Vanavasi worshipped Subrahmanya who resided in their national kadmba tree, the first time Subrahmanya appearing in south Indian religious history.

### **Sangam age 1-4 A.D.**

#### **Introduction of Pattini cult. Prosperity of Jainism**

Apart from the glory of the literature, language and Tamil grammar with 2279 poems, by 473 poets, the Pattini worship was instituted by Sengkuttuvan, the Chera king based on Sillapadiharam which spread into Ceylon in 180 A.D. through the Chera king's friend king Gajabahu of Ceylon. The Thirukural (Porutpal) a poetic treatise on porul, (wealth and polity) aram (virtue) and inbam (love and pleasure) in 1300 short poems was accepted by the 3rd Madura sangam in 2 A.D. by the divine intervention of Siva. According to Jaina traditions Thirukural is supposed to be the Jaina veda of the Tamils founded on ahimsa principle written in 1 B.C. by

Elachariya a Jain tapa of north Arcot, alias Sri-Kunda-Kunda devar indicating Jain influences at Madura, Naladiyar a Tamil veda or Jain book of wisdom (ten vedas) was written in this sangam age in Madura. Tholkappiyam the first Tamil grammar and a host of other literature were published at Madura at this time. According to Tamil tradition, Thirukural was the work of Tiruvalluvar, a disciple of Elachariya and a poor weaver of Mylapore who submitted the thesis to the Madura sangam in 2 A.D. The objects of worship during this period were Siva, Balarama, Vishnu, Krishna with tulasi and bell, Indra, Murugan with veladal dances, Sarasvathy and practices of ascetism.

### **Poetic story of Kovalan-Kannagi**

A merchant prince Kovalan neglected his wife Kannagi and loses his fortune through "kama" for a celebrated hetaira Madhavi of Puhar. A quarrel between these two send Kovalan back to his wedded wife, they both migrate from Puhar to Madura to start a new life with money to be raised by the sale of Kannagi's jewels, particularly her anklets (silambu) which gave the name to the poem Sillapadiharam. As a result of the machination of the royal goldsmith, Kovalan is suspected to be the thief who stole the queen's anklet from the palace and is cut down by the king's officers in the streets of Madura. When Kannagi hears of these news, she rushes to the palace with the second anklet as proof of Kovalan's innocence. The king realised his injustice and dies of broken heart. Kannagi wreaks her vengeance by consigning the city to flames and moves into the Chera country where she is received into heaven with her husband. Sengkuttuvan enshrined her as the goddess of chastity (Pattini).

The scene is laid in three Tamil kingdoms. The author is said to be Ilango-Adigal (prince ascetic) said to be the brother of Chera monarch Sengkuttuvan. Another story is that Ilango was a contemporary of Sattanar a grain merchant of Madura, author of Manimekhalai, Buddhist Tamil poem containing a life story mainly of religious interest. Manimekhalai is a daughter of Madhavi by Kovalan. Sengkuttuvan (90-145 A.D.) married Perundevi, sister of Ilango.



## **Buddhism of Kalarasars or Kalabhras**

The Kalabhras were Cannarese Buddhist Tamils whose evil activities ran through the dark and dangerous period of 150 years from 3 to 6 A.D., that is from the end of the sangam period to the beginning of the formulated kingdoms of south India during which period the Kalabhras made the Cholas disappear from their land and the Pandyas and Cheras were held down in bondage. Some of them overflowed into Ceylon under king Pandu and ruled from Anuradhapura with his two sons for 24 years (423-456), Simhavishnu Pallava (550) and Pandyan Kadungon (575) eradicated these evil doers. The heyday of Buddhism in south India was from 2 B.C. to A.D. t2

## **Present form of Hinduism**

From the Mauryan empire to 6 A.D there was a gradual ascent of Hinduism. Brahmin priests recovered their lost glory and postulated a practical way of life in answer to the heresy propounded by Buddhism and Jainism. Buddhism came nearer and nearer to Hinduism through the new influences of Mahayanism and Tantric Buddhism till it got finally absorbed into Hinduism. During the golden age of Hinduism of the Imperial Guptas 320-490 A.D., the anthropomorphic form of Hinduism arose in defence against the philosophy of Buddhism and the tyranny of Brahminism. Indra lost his shine and retreated to take a back seat in the firmament, Varuna came down to a low level and disappeared as a god of the sea. The puissant Hindu gods Vishnu-Siva, Sakhti, Lingam, with idols in temples awakened by music and dances with glorious and devotional ceremonial processions were established. The Hun invasion (500-542) brought dismay to Hinduism so beautifully set up by the Guptas and uprooted Buddhism till Harsha arose as the king of all north India (606) at Kanauj and kept up the last flicker of Buddhism in India.

**Hieun-tsiang** A Buddhist pilgrim and "Master of Law" came to India via Peshawar at the age of 27 years in 641 A.D., and travelled all over India for 15 years in search of the foot prints of Lord Buddha and knowledge of Buddhism. A fitting memorial is being erected at present by the Indian government in honour of this master at Nalanda, which was the seat of a post

graduate university where he studied Buddhism for 22 months. In his book "Magnum Opus" he gives a pen portrait of the glories of the India of those days. Nalanda university had "richly carved towers and fairy like minarets, clusters like pointed hill tops, the upper stories and observatories are lost in the morning mist. From the windows one sees the wind wreathing the clouds into various shapes and from the soaring caves one may observe the conjunction of the planets. (Rawlinson). According to H. Tsiang there were about 100 lecture rooms with 10,000 pupils, Buddhists and Brahmin studied here grammar, medicine, logic and psychology. There was accord between Mahayanism and Hinayanism and they studied under the same roof. The Chinese pilgrim says however, that Buddhism was checked and on the verge of disappearance even in its motherland Gaya and Benares. There was no evidence of Buddhism below the Cauvari river, one broken down stupa was found in the Chola country, another one in the Pandya, but at Kanchi he found 10,000 Buddhist priests, some Jains and 80 Brahmin temples. Suriya and Siva were worshipped at this time. There were 70 states in India at different levels of development, his favourite king was Harsha who paid great attention to him. Pulekesin II Chalukya and Narasimhavarman I Pallva were contemporary kings, He saw two Hindu temples for Siva and Sun-god at Kanjau, built of blue stone of great lustre ornamented with various sculptures with 1000 attendants to sweep and wash, where there was drumming, music and songs day and night. There were a 100 temples at Benares, with a copper coloured Siva 100 feet high as if with life.

He speaks of Pulekesin with great admiration. He paid tributes to the cleanliness of the people and the purity of their morals, who will not take away anything wrongfully, and yield more than fairness required, do not practise deceit and pay their sworn obligations, taxes were light and not vexatious, Tsiang returned to his country through another route, the Pamirs with an elephant load of books on Buddhism, relics, fossils and exotic curios.

### **South Indian formulated kingdoms**

Pallavas	(574-897)	323 years.
Chalukyas or Budami	(543-769)	220 years.



Cholas	(850-1200)	350 years.
First Pandyan empire	(590-920)	330 years,
Second Pandyan empire	(1200-1300)	100 years.
Rashtkutras	(742-973)	231 years.
Cholukyas of Kalyani	(273-1190)	c 217 years.
Hoysala (Kannadas)	(1022-1342)	320 years.
Yadava (Maharattas)	(1190-1320)	130 years.
Kakatyas (Telugu)	(1000-1326)	326 years.
Vijayanagara empire	(1336-1565)	224 years.

This last Empire was made up of all the above people. The Chalukyas, Cholas, Pallavas and Pandyas were all strong Saivites, Saivism reached its peak during the time of the Imperial Cholas who dedicated themselves to both Srirangam (Vaisnava) and Chidamberam (Saiva) temples. The Maharattas under Sivaji and Vijayanagara empire were mainly Vaisnavite. (Vithoba worshippers). The emperor Krishnarayadeva was a Vaisnavite. The famous Vaisnava philosopher Madhavacharya lived during the period of this empire. His philosophy is having a strong hold in Mysore even at the present time, preserved by the Haridasas, a group of mystics, and by the Tulu speaking south Cannarese Brahmins, The Jains were and are particularly powerful in the Cannarese districts. The Ganga dynasty that reigned in Mysore from 2-11 c supported Jainism and erected a single granite statue of the Jain saint Gomata, 56 feet high in Sravana Belgola. The Rajputs who were the defenders of north India against Muhammdan invasions after Harsha's death were mostly Saivites.

## Renaissance of Hinduism

Puranic Hinduism was a product of the bhaktas of Dravidanad. Temples and image worship were described in literature as far back as sangam age, Purananuru and Ahananuru sang praises of the temple at Tiruchendur, Silappadiharam recorded that a temple was built for Kannagi by Sengkuttuvan the Chera king. Pattupattu and Pattirupattu described the festivals of this period at Madura with processions of images. In the golden age of the Gupta era, what took place was a revival of this Puranic Hinduism in a well defined and formulated form with personal gods in images in temples, like kings and palaces with attendants etc.

Siva, Vishnu and Uma took definite shape in the place of altar sacrifices and semipersonified sky and atmospheric gods of the Brahmanic or Vedic religion. This form of puranic personal religion was transferred down to the Pallavas and Chalukyas in the south on one hand, and spread out to the Rajputs at a later date. The Rajputs were great Siva and Vishnu worshippers, the Ranas of Mewar worshipping Siva, acting themselves as priests. The Pallavas handed over this form of religion to their successors the Cholas and Pandyas. The Gupta empire was remarkable in also other directions. There was an advance in medical science through the studies of Charka and Susurata. Bhaskaracharya was an astronomer who anticipated Newton's law of gravity. Vaishesika, physicist advanced the atomic theory, and B.G. was inserted in the M.B. The emperors were patrons of art and literature. Kalidasa the Indian Shakespeare, lyricist and dramatist, composed the Sakuntala. The Guptas had a long struggle with the Sakas whom they defeated, later they had to fight the Huns in 6 A.D., thereby losing their own strength and vitality. The Huns damaged Hinduism and made Buddhism obsolete in northern India. After this chaotic period arose Harsha who ruled Aryavarsa between 606-647 under whom a great revival of Buddhism took place. This period was followed by a long night of 200 years at the end of which the Rajputs arose in 850 A.D. bringing a new civilisation into north India.

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# VIII

## ARYAN CIVILISATION.

### Origin of the Aryan people.

**Their origin.** According to the historians of the 19th century, the Aryans belonged to the Indo-European group of south Russia, wandering about in the Kirghes steppes. Some of them stuck to their original homeland, those are the Slavs (noble or glorious people). The major portion of the Indo-Europeans dispersed themselves centrifugally, those who went westward reached various points to become the Greeks, Latins, Celts, Teutons and Anglo-Saxons, authors of many future dazzling civilisations. Others turned their faces southeast towards Anatolia, Syria and Babylonia and amalgamated with the older population of these areas who were according to considered views Dravidians. as was found to be the case later in north India, infusing the latter with new blood and ideas to form the Hittite (1950 B. C.) Mittani (1500 B. C.) and Kassite (1760 B. C.) empires.

In this chapter we are directly concerned with the Aryans of India, who had detached themselves from a group known as Indo-Iranians. This compound group on their outward journey from Russia made two halts, one within Russia itself not in the Pamirs a cheerless country, but in the plains between the Jaxartes and Oxus rivers which flowed into the Aral sea in Russian Turkestan. Thence they migrated to Iran and settled at Ariana from which their name was derived. These Indo-Iranians were now split up by doctrinal differences into two sects. The Iranian section followed the Asura religion, worshippers of Mitra and Varuna. These more cultured and steadier people stayed back in Persia (Iran) to become the Iranians or Zarusthranians. The other more adventurous group, followers of the Daiva religion (Indra and Nasatiya) with whom a few Asura worshippers also came, entered India, through the river valleys of Gurram, Gomāl and Kabul and their passes pouring into the valley of the Indus river, Punjab (land of the five rivers) or more accurately land of the seven rivers (Sapta-Sindhu), Sindhu being the westmost tributary and Sapati the mos

eastern tributary of the Indus river. This area covered eastern Afghanistan, the N. W. province and Sindhu. These people were herdsmen in search of pasture for their flocks, who left their original home because of dessication of land or repeated deluges. Indus valley watershed was an attractive proposition for them.

Another theory of their origin was that they were local people who lived in the neighbourhood of the I. V. country, either at the Hindu-Kush or the N. W. Himalayan region, who had shifted into the Punjab across the height of the Hindu-Kush mountains. They entered India not as conquerors but as ordinary migrants for permanent settlement, in light chariots double horse drawn, with their wives and children, herd and flock, bag and baggage, a people handsome in looks and hauteur in spirit, with pride and prejudices, tall with well shaped pointed noses, peach white in colour, blue eyed, golden haired, big headed, lion loined and deer legged. They came in waves after waves, also in small dribblets covering several centuries from 14th B. C.

Manu Vaivista, the law giver was the first Aryan leader according to the old puranas to set his foot on Indian soil. He led his sons and panchajanas (five tribes). One of his sons, Ishvaku founded the celebrated Aryan royal line. His other son Prishadhra was cursed by his teacher and became a sudra. Being a constantly moving people there was no use for them for fixed temples and images and therefore carried their gods in their hearts. They were accompanied by some of the most brilliant men of all times, rishis and bards of seven different vamsas, goitras, kulas and pakshas with great feats of memory and poetic imagination. They feasted, danced and drank soma, made merry and sang hymns (H. G. Wells). They were the Bhargavas. Angirases, Atreyas, Kasyapas, Vasishtas, Agastiyas and Kausikas. Three hundred authors of these lines were great founders of the vedic religion. There was no caste distinction among them at this period.

### **Aryan movement within India.**

This was a powerful eastward thrust towards the Gangetic plains covering about 600 years for completion. Later a southern movement started towards the Vindhya mountains. All information about the people and their movements were gathered by historians from



the Vedas which had plenteous allusions to mundane things like their surroundings, society and events. The description of the vedic age as the age of composition of the vedas can be simplified in the context of the various phases of vedic literature, topography, establishment of kingdoms, conquest, expansion and settlement. Thus arose these four cultures:—

1. Sarasvati. ( Indus valley )
2. Brahmavarta. ( Sarasvati to Yamuna ).
3. Kurukeshtra. ( Yamuna to Ganges ).
4. Magdha. ( East ),

### **Age of Rig-veda. ( 1200 – 1000 B. C. )**

#### **Sarasvati Culture.**

Its two subperiods were:— (a) **Period of Sapta – Sindhu.** Rig-veda began and ended in this period. The Aryans being a stand aloof people did not want to share this land with the despised black skinned Dasa-Dasyus people, whom they succeeded in exterminating. Manu's sons and descendants split the country into seven kingdoms and ruled them. This period ended with the reign of king Dilapa II said to have been a devotee of Vishnu.

(b) **Period of conquest.** A Paurava king Jahni founded Kanyakubja (Kanjau) and named it after himself, his brother king Kasa founded Kasi (Benares), both on the Ganges. Kanyakubja fell ten generations after its foundation, when king Visvamitra renounced the throne to become a rishi. Kasi fell later and this vacant country between eastern Sapta-Sindhu and Kasi was occupied by those of the Dasa-Dasyus people who escaped massacre in the Punjab.

### **Age of the later Vedas. (1000-800 B. C.).**

#### **( Sama. Yayur and Atharava Vedas ).**

This covers again two chronological periods:— (a) **Period of expansion.** Bhagaritha's (son of Dilapa II) reign to the end of Rama's period. Bhagaritha said to be a blood relation of Nala and Harischandra, was a descendant of Sagar the Great of the solar dynasty an ancestor of Rama, devoted to Siva, stationed at

Yamuna, in a luxurious and happy kingdom. He had heard of the praises of the Ganges and developed an itching for its possession. He captured this region and called Ganges after his name as Bhagarathi. He is said to have brought down this river from heaven, through the powers of his penance in order to liberate his ancestors from the curses of Kapila. He adorned this place with many chariots (many settlers) and did sacrifice with heaps of gold (rich gifts to the Brahmins). The Gangetic doab between Yamuna and main Ganges i. e. between Kuru and Kosala, became the country of the Kuru-Panchalas (Kuruketra), which was a militarily strategic point in north India where the M. B. and in later times decisive historic battles were fought. Kosala itself became the scene of Ramayana. The Haihayas now shifted from the Indus region to Anarta (Gujarat). New kingdoms of Vaisali and Anga arose. Rama goes down to the south across the Vin-dhyas, his sons and nephews form several kingdoms all over. This was a glorious epoch of the vedic times, Ganges is treated as Goddess Gangadevi where mighty kingdoms, places of pilgrimage, baths, sacrifices and sacred places of worship and tapovanas arose.

(b) **Period of settlement.** Rama's times to the end of the Bharata war. So far the order of movements were:- (i) Saptasindhu. (ii) Bramavarta, Land of holy prayers and sacrifices. (iii) Kurukeshtra, land of Kuru-Panchalas.

Now we come to Videha. Gandak an eastern tributary of the Ganges was an obstruction to further progress. The fire god Agni had burnt the earth making a path to this river and stopped. In his wake followed a chieftain by name Videha Mathava along with rishi Gotama. Before his arrival, no Aryan would cross the river because of the purifying fire god had not visited the land on its eastern bank. Agni instructed Mathava to carry him over the river and thus was aryanised Videha, taking the name of its first coloniser. Now swift aryanisation of the eastern lands went on up to Anga (Assam).

(c) **Period of cultural settlement.** Magdha was carved out of western Anga. Kuru Panchala territories became a formulated kingdom. Yadavas migrated to Dvaraka (Gujarat), band of migratory settlers burnt and cleared the forest and founded new settlements.



## **Age of the Brahmanas. ( 800 B. C. 600 B. C. )**

**( Brahmanas, Aranayakas and Upanishads. )**

### **Post Bharata war period.**

### **End of Bharata war to beginning of Prakashit II's reign.**

Prakashit II was a grandson of Arjuna whose father was killed in the M.B. war. Magdha became a kingdom throwing out later an illustrious succession of empires. A century later than the Brahmana period came Buddhism and Jainism during the Saisunga dynasty ( 6 B. C. ). Videha was ruled by king Janaka during the Upanishad period. It is the practice of writers to treat the vedic, epic and subsequent Aryan dynasties and empires of the Mauryas, Guptas, Asoka etc, as ages belonging to different constellations. In this story they are appropriately integrated as one connected theme.

### **Inter tribal wars.**

The historic tribes, Bharatas and Purus settled down on either side of the Sarasvati river on its upper and lower reaches, as traditional enemies fighting each other. The Bharata king Divodas defeated the Purus, his grandson Sudas routed the Purus at the battle of 10 kings on the river Ravi, where the Dasa-Dasyus people under Balbutha helped the Purus against the Bharatas. The Bharatas gave their name to India. These two enemy camps made friends, became Kurus and later were known as Kuru-Panchalas. The R. V. was just completed and the Dasa-Dasyus people were not completely subjugated by this time.

### **Changing scene.**

With the passing of times and changing of places due to the eastern march of the Aryan people, the Punjab receded back and was looked down by the Aryans with contempt. They lost interest in Mujuvant a peak in the Himalayas in S. W. Kashmir where resided the Soma god. (They got their intoxicating drink soma from here). They substituted now in its place sura a drink brewed out barley. Wheat of the Punjab was lost and instead rice became their staple diet. It might be noted here that rice was an exclusive Chinese grain, the original home being the valleys of

the Yangtse-kiang river from where the cultivation of rice invaded southwards to Siam, Burma, Bengal and Assam where the Aryans trained themselves to eat this new diet. The lion of the Rajput desert was missed, and the tiger of Bengal appeared first to them.

## **The struggle with the north Dravidians.**

### **The first foundation of Caste System.**

The Aryans made every effort to make themselves a pure Aryan colony in Sapta-Sindhu by driving out or finishing off the dark skinned Dasa people. They were successful to some extent but could not continue to do so, when the latter retreated eastward. They therefore sought the friendship of these people, but keeping them outside their own pale as the Sudra caste. Here was laid the first foundation of the caste system based on colour bar (varna), white Aryavarna, and black Dasa-varna. The Dasas were of two classes, (a) civilised, (b) barbarian and predatory. There were several races among them, Simyus, Kikatas, Ajas, Sigrus, Yakshas, (good people), Rakshasas (sorcerers or evil ones), Vanaras, Nagas, Sabaras, Pulindras, Nishadas and Panis (who were wealthy misers, cattle owners and cattle-lifters - Australoids.) The Dasa-Dasyus kings were Balbutha, Dhuni, Chumuri, Ilibas, Sambara, Pipru, Bheda etc. The Aryans being a haughty race looked down unreasonably upon the non-Aryans, inspite of the fact that Dasa-Dasyus people had city culture with fortifications, palaces and castles made of iron.

The Aryans carried on out of prejudices a long drawn out exhausting war. The Dravidian civilisation was a "Brunet civilisation like the Egyptian and Babylonian ones. It was more elaborate than the Aryans who learnt from them", (H. G. Wells). The Dasa-Dasyus were bold fighters so that the Aryans attributed demoniacal and supernatural powers to them and described them as celestial foes of Indra and invoked Indra as their national God of war, who destroyed their castles and fortifications. When Kanjau fell after the renunciation of the throne by Visvamitra, the Dasa-Dasyus occupied the land between Tritus (east Sapta-Sindhu) and Kasi, where Divodas defeated king Sambara (Dasa). When the Aryan kingdom outside Sapta-Sindhu was cut off by the Dasas from the east by king Bheda, grandson of Sambara, king Sudas



finally defeated the former at the battle of Yamuna. The Aryans could not go on fighting these people for ever, some were absorbed into their own community supported by excuses, others were thrown outside their circle as Sudras to be their servants. The above were north Dravidians. The north Dravidians thus lost their tribal identity, they at this time gave many loan words to Sanskrit, mira (water) mina (fish) mukula (bird) kuntala (lion) tala (palm-  
yrah palm) etc.

### **Post vedic kingdoms and Aryan empires.**

When the Aryans deserted the I.V. region and settled down in the Gangetic plains, they looked back upon the I.V. region with scorn as a barbarous land with no sacrifices. The vacuum thus formed sucked in a vortex of mixed foreign culture brought in by the Persians, Greeks, Parsees and central Asians ( 516 - 220 A.D), Gandhara and Punjab had already become a part of the Persian empire. On the other hand, in the Gangetic valley, a steady pure and true Aryan culture was being built up revolving around Magdha without any break with the ancient vedic kingdoms. The two vedic kingdoms were Kosala (Oudh) with Ayodhya as capital and Vaisali. The Buddhist period followed in the heels of the end of the vedic age. Bimbisara married a Kosala princess and his son Ajatasatru married a Lichchavi princess of Vaisali.

Kosala and Vaisali were absorbed into Magdha. As late as 320 A. D. Chandragupta, a low born ordinary man got his title to kingship at Pataliputra by marrying princess Kumaradevi again a Lichchavi princess. The nine Nandas overthrew the last of the Saisunga dynasty at Magdha and ruled for 150 years from 470 B.C.

### **Mauryan empire and Asoka**

Chandragupta Maurya a rebel against the Nandas killed the last of them and gained the kingdom of Magdha after driving away the attack of the Greek Seleucid invaders from the Tigris. The Gangetic plains at this time were split up into small villages with houses in knots built of wood, ridges and beams of bamboo, thatched with grass or leaves, with three ample spaced rooms, one of which was set apart for the altar of sacrifice, all with fire protection, and hedge enclosures against man and beast.

The power of the kings was checked by the Purohita, sabhas, samhities and gramanis etc. People wore two piece dress uttaraya and vesta (shawl and vesti). A gentleman wore turban and sandals and carried a staff, as protection against man and beast and also as a magic wand against evil spirits. Pataliputra the capital was nine miles long with towers, halls for ascetics and beggars, race courses, theatres, drawbridges etc. The next great king was Asoka the Great, governor of Ujjan and grandson of Chandragupta and as such he may have had a good lot of Greek blood in him, his grandmother being a Greek princess. (275-232 B.C.). After the Kalinga war he became a man with a changed personality imbued with compassion for not only man but also for beasts and birds. Veterinary hospitals and aviaries were established, jungle folk just as well as town people were equally treated. He had toleration for all religions and sects and lavished munificence equally without discrimination. Shady trees were planted and wells were dug in the streets for the comfort of man and beast. He established inscriptions on pillars and rocks, for announcement to the people and commands to the governors and propagation of the Law of piety to all, calling himself the father of all the people. He said "Work I must for the welfare of all folk, at all times when I am eating, or in the ladies' compartment or in my private room, or in the mews or in my conveyance or in the pleasure gardens, I am ready to get reports and complaints". In 185 B.C. Mauryan empire came to an end. Pushyamitra the Brahmin general killed the last Mauryan emperor and founded the Sunga dynasty, under which Kalinga was taken back by prince Kharavela, the most important event of his reign being the revival of Brahmanism. After him the Kanva dynasty (73-28 B.C) came in, which was overthrown by the Andhras of Deccan. There was a darkness in the history of Aryavarsha for about 3 centuries between this period and the rise of the Imperial Guptas, on 26th February 320 A. D.



## IX

## VEDIC RELIGION

**Yagna, the Vedic blood sacrifice**  
**the basic instrument of Vedic religion**

Vedic religion is important as the Vedas flowered out into vedanta philosophy and Hindu forms of worship and ceremonies, puranic and otherwise were based on the bed rock of vedic rituals. Sacrifice is not exclusive, to Hinduism, the Jews, Romans, Greeks, Persians, Chinese and Christians sacrificed. Muslim Haji is a feast of sacrifice when Ibrahim (Abraham) out of deep love for Allah made preparations for the sacrifice of his dear son Ismail (Abel). Allah out of conviction of Ibrahim's devotion commanded Ibrahim to sacrifice a ram instead, and saved his son. It is the most precious instrument with which man can have communication with his God through blood spilled by the slaughter of an animal. The dictionary meaning of sacrifice is some valued possession of the offerer which hurts or makes him feel a loss in this act of giving in exchange for something else or something more. Ethically in ordinary relationship in this world and society, a sacrifice is made for the benefit of another human being without expectation of reward. It involves sometimes destruction or loss of the victim in rituals. For a Hindu the first idea connected with it, is slaughter of an animal at the altar which is merely a partial explanation. Yagna means that there should be always blood spilling through which alone communication with God is made possible.

Etymologically the word sacrifice arises from the Latin word "sacrificium" sacer (sacred) and facere ("to do") to commit a sacred act which ultimately means holy offerings to God. "To do" that is action is Karmamarga, the essence of Bhagavatgita where Krishna preaches that man cannot maintain his own self without action, an action that was necessary on the part of Arjuna to perform his duties without expectation of reward by

putting into sacrifice the lives of his relations, cousins and teachers. The main principles of sacrifice are :- (1) To offer obedience and allegiance to God, (2) To please him and gain wealth or food. (3) Philosophically renunciation. In early vedic period there was no conception of sin resulting in punishment or reward, nor was there any malignancy in the gods, therefore they made no sacrifices for expiation of sins or propitiation of the gods, Their formula was a quid pro quo" business transaction to begin with.

"I give thee O God that you might give more" for the increase of his family for sons and ten sons and brave sons and increase of the breed of cattle. They wanted sons and more sons to fight the aboriginal Dasa people and to till land, and cattle was their true wealth. God commanded the Jews according to the Old Testament to worship him with sacrifice. He set forth all the details of these sacrificial rites, he ordered that they should be offered in one place alone, and through the hands of specially appointed priests. The altar was a symbol of divinity and gifts laid on the altar were thought to have passed from the hands of man to the hands of God. Animal without blemish was slayed by temple attendants, and blood was poured out on the altar by the priest. The Holy sacrifice of the mass is the golden fulcrum and fundamental basis of the Catholic church, The externals of the masses and vedic sacrifices are similar.

In the High Mass and the grand Srauta Vedic sacrifice, you have 3 appointed priests, 3 fires (candles in the case of the Mass) 3 altars, in the low mass and Grihya small sacrifice one had one altar, one priest and one fire. The wine and bread consecrated at the mass became the sacrificial blood and flesh of Christ who was slaughtered at the cross and shared by priest and congregation in holy communication with God. At the Mass and Vedic sacrifice, the language of the gods used were Latin and Sanskrit respectively. Ritualism stands for the holiest function of all religions. Out of desperate helplessness of man, he had to seek the dependence and assistance of some one of greater strength than himself, and the misfortune of man was that this Almighty was unknown and unseen, mind's power having its limitation. The mind has three faculties.



(1) Supernatural or superconscious mind, a man is born according to his previous karma with this part of the mind on a higher or lower level of development, or was developed in the course of this life by ascetism, renunciation with yoga exercises etc. and communication with God is possible with reception of revelations from him. This is only possible with a tiny minority of humanity who makes use of their whole lives for this purpose with plenty of time at their disposal.

(2) Conscious mind of reason and logic was unable to solve satisfactorily by itself the problem of God.

(3) Unconscious mind is the seat of religious feeling with which all men are born. This feeling is a close neighbour of the other feelings, emotions and instincts, imagination etc, and these neighbour when called for helped religious feeling. All conceivable attempts had been made by man to solve the mysteries of nature, creation of the world and existence of God. The religious feeling lends its assistance in opening a track through myths and legends to attain its primary goal by a short cut, Bhaktimarga through ritualism. The common masses of humanity made use of symbols in the form of temples and images for the spiritual needs of life. This fits in side by side with his struggle for existence and survival which needed all his precious time.

### **Commutation of bloody sacrifices**

With the progress of time and adoption of the Dravida cult of ahimsa, a vegetable commutation or substitute for blood spilling entered Hindu ritualism.

(1) Application of substances as red as blood, red lead or vermillion at the feet of the altar, is like smearing of blood on it.

(2) Splitting a coconut before the deity with knife is akin to, cutting the neck of a lamb, and pouring out the coconut water symbolising the blood of the animal.

(3) Cutting an ear of the animal and the blood thus oozed out is smeared to the altar, the life of the animal being spared.

(4) Escape animal, The animal after purification ceremony and consecration is offered to God and then allowed to run away, removing the burden of sins and evils of the offerer with it.

- (5) Sacrifice of lips (muttering hymns and prayers),
- (6) Fasting and self mortification.
- (7) Irksome pilgrimages.
- (8) Meditation.
- (9) Study of vedas and dharmas.
- (10) Charity and altruism.
- (11) Freeing of pigeons from confinement.

### **Th requirements of a vedic sacrifice**

- (1) The Vedic gods.
- (2) Vedic hymns. Vedic in English, is vide, wit or wisdom. Latin, Videre, knowledge).
- (3) The priests.
- (4) The oblation or victim.
- (5) Oblation bearer or messenger, (Agni)
- (6) Altar and its construction, (no temples or images with the Aryans who were always on the move).
- (7) Yayamana (lay sacrificer).

### **Ths Vedic Gods**

(1) The Daiva gods evolved outside in Iran were brought by the moving Aryans in their memory, therefore without the necessity for temples and images. The gods arose out of a feeling of wonder and awe of nature and powers of nature, observation of natural phenomena like thunder and lightning, storm and rain, discovering the shining ones in heaven, rain particularly being their



life blood converting brown patches of earth to ever green verdure of fertility, for their very maintenance on earth with grains, vegetables and fruits. The gods were therefore considered as friends. There were 33 gods, 11 belonging to each of the three regions. Cosmos is divided by the vedas into two major regions. (1) Asat (non existence) beneath the earth and separated from it by a chasm, the abode of demons like Bhutas Rakshasas Asuras Pretas, low goblins, Yama and such enemy gods.

(2) Sat (existence) is subdivided into 3 regions (a) Celestial.

(b) Atmospheric. (c) Terrestrial.

(1) **Celestial (sky) gods** Dyaus (corresponding to the Greek God Zeus). He combines with the great Mata. (Mother of all beings) Prithivi. His other name is Dyaus-piter or Pater-Jupiter, described as a ruddy bull bellowing downward, depicting the colours of lightning, thunder and downpouring rain. Lightning is the smile of his face.

(2) **Varuna** (Greek God Ouranos). The great ethical God, upholder of physical and moral order (rita), Lord of ordinance, regulator of the seasons, the course of rivers, path of movement of the sun and shining ones, flight of birds in the sky, wise spirit Asura (Azura-Mazdah of the Iranians). He is a spy, no secret of man can be hidden from him, wears shining garments. During puranic period he retreated to the sea as a minor God of the ocean.

**Mitra** (3) Bosom friend of Varuna in all the latter's activities, lord of contract and vows. Ghee is his food.

(4) **Suriya** Priest of gods, dispeller of darkness, bestower of long life, activates man in his duties. Vishnu is Surya, a minor god elevated to a very high position, the swift moving sun, riding on a flying Garuda with three wide moving steps, one of the steps highly fixed on heaven like a shining eye invisible far beyond the flight of birds. He is Upendra, Indra's younger brother, blue coloured with 4 arms.

(5) **Savitri** (Bhaga, bountiful). Activator of man, stimulator of life, chaser of dreams, sickness etc.

(6) **Pushan** With beard and braided hair, guardian of the path, protector of straying cattle riding appropriately on a goat.

(7) **Aditi** bond releaser, his sons Aditiyas are gods of the light of heaven.

(8) **Usha** Goddess of dawn and wife of Suriya, sister of Nakta (night), gaily attired like a dancer with garment of lights

(9) **Aswins**, twin minor gods (nasatiya and dasra). Gods of twilight, divine physicians, particularly fond of honey. They give artificial legs to the maimed, husbands to old maids, healers of eye diseases and murrain.

(10) **Moon**, associated with soma, casts its influence on vegetables, crabs and tides.

## 2. Atmospheric gods (Upper Air)

(1) Indra, great patron and national war leader of the Aryan. He has many relatives, a son of Dyaus, twin brother of Agni, ally of Maruts, as Indra-Tonus he is the wielder of thunderbolt, as Indra-Pluvius betower of rain, born of his mother lightning bursting thorough the clouds, a rowdy fond of feasts dances and soma drink, he is the destroyer of Vrtra (dragon of drought). During the sectarianism of post vedic period, he was stripped of his shine and took a back seat in the firmament, afraid of demons.

### A vedic hymn in honour of Indra

“Let me proclaim the valliant deeds of Indra.,  
The first he did, the wielder of the thunderbold,  
When he slew the draggon Vrtra and let loose the water,  
And pierced the bellies of the mountains.

He slew the dragon lying on the mountain.  
Twasti made him a heavenly thunderbolt,  
The waters suddenly like lowing cattle,  
Descended and flowed in, down to the ocean”. (A.L, Basham).

(Vrtra dragon of drought or rain clouds).



(2) Maruts, sons of Rudra, minor storm gods.

(3) Rudra the howler, red as Siva, destroyer of germs and diseases, represents the terrible summer sun.

(4) Wind gods, Vayu and Vata.

(5) Apats, minor gods of water.

(6) Parjanya, God of rain cloud and fertility.

### 3. Terrestrial gods. Earth

(a) Agni (Bhargava) great priest and as such is capable of living both on earth and sky, he can therefore be an oblation bearer. or charioteer of gods, ever youthful though ancient. Fire according to Mortimer Wheeler is the first utilitarian discovery of civilisation.

(b) Brihaspati, lord of prayers and speech.

(c) Soma or Indu (bright drops) divine exhilarant, therefore stimulator of thought and imagination and inspirer of hymns.

(d) Prithiviti, goddess of mother earth.

(e) Sarasvati, (river goddess),

(f) Brahmanaspati, (Ganapati), God of prayer and wisdom.

### 4. Abstract gods

(a) Tvasti, fashioner of Indra's thunderbolt and drinking cups of gods.

(b) Prajapati, (Lord of creatures).

### 2. Vedic hymns

The literature of the vedic period is classified into:—

(1) Vedas. (2) Brahmanas Aranayakas and Upanishads. (3) Vedangam (limbs of veda). (4) Brahmasutras. (5) Epic (6) Bhagavatgita. (7) Oldest puranas.

One and two belonged to vedas proper. The vedic hymns are the works of "rishis" derived from the word "dris" (see or seer), one who saw the hymns which were there. These vedas were composed inside India, spread over a period of 600 years with a difference of about 200 years between each set of composition, by priestly families claiming descent from 7 mythical rishis called mind born sons of Brahama, the founders of Brahmanism, men of brilliant intellect with great feats of memory and poetic imagination who handed over from memory their compositions unaltered and undefiled from generation to generation.

### **Vedic hymns are four in number. (1200-1000. B.C.)**

Rig, Sama, Yayur, and Atharava vedas. They are samahitas or collection of mantras. "These are poetic testaments of a people's collective reaction to the wonder and awe of existence with inexhaustible mystery that is inflicted on life" (Tagore).

1. **Rig-Veda** (Rig-stanza) (veda-knowledge) Oldest basic literature of the Hindus as Himalayas was for the physical side of India, the most important ancient one. The later vedas called Sama, Yayur and Atharavas are rearrangements of R.V. for particular purposes. There were about 1028 R.V. hymns in 10 mandalas or books. (II-VIII by one family).

Whether life was real or an illusion, substance or shadow, they wanted to enjoy life to the full, drinking and dancing, "Joie de vivre", joyful life and more joyful life was the motto for these optimistic and active people". They had no idea of sin, reward or punishment or existence in the next world. The Hotri priests (invokers) prayed for limited objects for sons and cattle. The sages saw an infinite spirit in all things and were appalled. Thunder and lightning, rain and wind, night and day, dawn and dusk were natural occurrences, result of spirit force. Poets were affected by the inspiring forces of nature, semipersonified and transformed these nature elements and luminaries of the sky into gods by their poetic hymns and chants. These hymns were of great use in another way as it contained allusion to the surroundings, customs, manners, and events of those times. One hymn is devoted entirely to soma the king of drinks, another to the evils of gambling.



2, **Sama-Veda** (melodies). Sama meaning music, was in charge of the Udagiri priests, who were only concerned with the intonation of musical notes, the chants were more important to them than the memory of the words for the success of the sacrifice.

3. **Yavur-veda (prose) (1000 - 800 B.C.)**. This was a guide, book for the Adhvaryu priest who did only the manual work of sacrificial duties.

4. **Atharava-veda**, collection of spells and magic, white and black.

(a) Atharvan is holy magic bringing happiness to the people growth of hair, expulsion of cough, obtaining a wife, love of husband, to secure influence in assemblies, against evil dreams and gambling habits etc. (b) Angiras, hostile black magic, curses against enemies and rivals, exorcism of devils and diseases.

### 3. Priests

“**Brahmanas**” prose treatises (800-600 B.C), Brahmanas are prose treatises on devotion, prayers and magical spells. We now enter into an area of smoke, incense and intensified sacrificial fire. Emphasis is not on the worship of gods but on the details and minutiae of the acts of sacrifice which are everything, immersed completely in the external rather than in the internal worship of God. A mechanical sacerdotalism is the essence of religion, concentration on rituals rather than on gods. However little bits of philosophy glittered through the smoke of incense and fire. Life as a duty and responsibility is the theme of the Brahmanas, man is born with certain debts (debts) which he must discharge in this life, he has a duty to pay to God, rishis, manes, man and low creatures. He discharges these debts by selflessness and good acts. Great attention was paid to grand sacrifices like Rajasuya (consecration and coronation of kings) vayapeya, (rejuvenation of kings and Kahatriyas). The priests assume gigantic powers and prestige with the strength of the mantras in their mouths. Kings depend upon the priests for good luck and obey them. A displeased priest can turn a veritable victory into defeat and rout. Even the gods began to depend on the pleasure of the priests. In the height of the sacrificial ceremonies, gods themselves

were said to have risen from their seats and wanted to do sacrifice to the priests and greater gods.

The purohita is the highest priest, the chaplain and protector of the king, superintendant of the other priests in their functions, corrects errors in the rites by recital of fresh mantras, if many errors are made the whole sacrificial process had to be redone at great expense and time to the sacrificer.

#### **4. Oblation or bloody victim or Pasubandha**

It is either a goat, buffalo or fowl etc, destruction of an object which must be done by a Brahmana without bodily defect, who by his occupation is always pure, in a state of external and internal purity, the mantras recited by him at the killing act must be free from errors of words or pronunciation. Other offerings must be products of human effort, such as milk and the five milk products of stock breeders, barley or rice, honey, soma etc. The animal itself purified by bath, rituals and mantras dressed and decorated for the occasion and thus consecrated with self-sacrifice of his own life for a divine purpose, escape the sorrows of re-birth and attain direct entrance to moksha.

**Dakshina** A gift of a cow on the right hand of the priest is a personal present for his service,

#### **5. Oblation bearer**

Agni God. His functions are (a) messenger between sky and earth. He either brings down the God from heaven in a golden chariot to the altar or carries the oblation in the high rising smoke of the fire to the God in the sky. (b) Godly witness to the sacrifice.

(c) Purifier of the altar place by burning. Agni is produced by friction of 2 kindling sticks, aranas (parents or mothers) or sons of strength, the fingers being the maidens. One might also kindle the fire from the fire of a wealthy person or from other sacrificial fires.

#### **6. Altar**

The sacrificial place is constructed according to sulvasastras accompanied by elaborate rituals with mathematical precision. Hindu



geometry is said to have arisen from the construction of the sacrificial altar. The construction of the altar signifies the reconstruction of the universe in the form of Prajapati. Any mistake done might annihilate the health or life of the Brahmin. The construction must be done at an auspicious time, although there was no astrology in the vedic age.

### **7. Sacrificer (Yaymana).**

He should be pure in heart and spirit, thought and body and should hold the lamb at the time of sacrifice. In other ways he is merely a passive onlooker giving dakshina and offerings to the priest and gods.

### **Aranayakes (forest treatises)**

The repetition of the soulless sacrificial sounds which gave such strength to the powers of Brahmanism made the Kashatriyas turn their back in disgust from external symbolic sacrifice towards mental sacrifice i.e, meditation. In other words they crossed over from Karmamarga or Yagnavidiya to Jnamarga or Atmavidiya. The Aranayakes became the bridge between Karma and Jnana margas (way of knowledge by meditation), At this time the Aryans had reached the Gangetic plains fringed with vast forests which became the right abode for these meditators to retreat from the tumult of the world to the silence of the forests and preserve the fruits of these meditation in secrecy from defiled hands. The Brahmins themselves clever at compromise and adaptation regained their own power with their brilliant intellect accomodating to the new ideas of meditation by seeking the forest tapovanas themselves.

### **Upanishads. (c. 700 B.C.)**

#### **First explicit philosophy of India**

Upa (closely) ni (devotedly) sad (sit), meaning "to sit closely and devotedly". The pupils approached their teachers to get a knowledge of a subject in silence and secrecy, r e c o n d i t e to understand and difficult to teach. T h e r e are 108 upanishads.

The teachers came from the rank of kings, commoners, Kshatriyas, Brahmanas and ladies. Some of the ladies were Lopamudra wife of Agastya, a daughter of the king of Vidarbha. Urvashi wife of king Pururavas, Maitreya wife of sage Yaynavalkya who had a dialogue with her husband. King Janaka himself had a dialogue with this Brahmana sage and demonstrated the disputed superiority of the intellect of the Kshatriyas over the Brahmanas of this period. Other rishis were Aruni and his son Swetektu, Balaki and Sandaliya. Different phases of vedic thought are not confined to different compartments but belonged to one continuous developing theme, a continuous chain attached to each other with interlinks. The Upanishads are matured from the Aranayakes just as much as the latter are attached to the Brahmanas which in turn are linked up with the last of the vedas, the last three vedas being rearrangement of the important rig-veda chants. In R. V. a hymn states "there is one God, the sages called him by different names, Yama, Agni etc.", which points to the idea of monotheism of the oncoming Upanishads. The Atma of the upanishad was a "breath" in A. V., universal holiness as manifested in the prayers and priestly sacrifices of the Brahmanas (worldman), meaning self or soul. Prajapati Lord of creatures, the personal god of the A. V. and Brahmanas, becomes the impersonal abstract god, Brahma in the neuter gender of the upanishads, the final spirit. Such was the metamorphosis of vedic thought through the ages. The upanishads therefore are not a sudden burst of speculation. They are records, discussions and debates, and insight of ancient seers. They are breathed out by the Brahmanas and visioned only by the seers. This is vedanta, end of vedas or more accurately the aim of vedas. The bud in the R. V. blooms out in the later vedas to become the blossom of the Aranayakes, turning into the grand and beautiful flower of the upanishads. Vedic thought was the most important framework of Hindu civilisation. Upanishad philosophy overflowed into the Tamil country like a cascade and was received with both hands by the most brilliant Brahman rishis like Sankara, Ramanuja etc, and transformed into vedanta-advaitism, to be taken back to its original home in the north by Ramananda in the 10th c as the Dravidian gift of the bhakti cult. Upanishad is no religion of fear but one of love and knowledge, the end of soul being freedom.



Swami Ranganathanandaji, secretary of the Ramakrishna, institute of culture, Calcutta. In his lecture tours to communist countries found that people who were indifferent to the subject of religion listened to his lectures on upanishads with great understanding and delight and wanted them to be repeated.

## **Doctrine of Upanishads. (value of meditation)**

### **A. U. M.**

A. U. M. is "the mantra, life principle, sequence of sound and rhythm control, ethereal vibration of space, beneficial or the reverse to person concerned, mystic syllable, principal prayer of Saivites" which found figurative expression in the dance form of Nataraja, exciting force of the 4 faculties of nature.

A. stands for Ahankara (ego or pride), the past, creation, Brahma or walking.

U. stands for Buddhi, (enlightenment), or the present., preservation, Vishnu, sleeping.

M. stands for mana, intellect, future, destruction, Siva or dreaming.

Karmakanda is changed into Jnanakanda by this syllable. Upanishads begin with an exposition of the significance of A. U. M. "What is, what will be, primary reality is spirit alone. Let a man meditate on the syllable A. U. M. alone denoting assent (meaning "yes" in Tamil "Om," to be pronounced at the beginning of reading veda, the repetitions of the syllable are intended to accomplish the concentration of the mind on the highest object of thought of which it is a symbol. Since Aum is a syllable of veda and since veda may be taken to signify all spirit of life, the syllable stands for spirit of life of man. Further, spirit in man may be identified with spirit of nature and thus one arrives at last to the conception that all reality is ultimately one."

"Such is the pathway of meditation which is recommended in upanishad teaching, leading to true knowledge of salvation

Upanishad philosophy is rooted in the striving to find a symbol underlying reality beneath a multiplicity of gods, neither worship nor sacrifice but rather meditation is the way to knowledge of that reality, tending towards monistic answer to the problems of life supported by dualistic ideas."

The central dictum of upanishads is "TAT TVAM ASI" meaning "Thou art that" (that in neuter stands for Brahman the impersonal God). Universe is Brahman but Brahman is Atman, Brahman is man, and man is Brahman or self, the self of world is the same as self of man. Upanishad is the philosophy of discovery of Brahman (God) and Atman, soul of man. Upanishad philosophy is the product of the superconscious or supernatural mind, and Jnananisti of the rational conscious mind (reason and logic) and not the outcome of the unconscious mind.

## **Brahman**

It is infinite spirit, source of universe, it is the name of the spirit or soul of the world, essence of everything absolute and superpersonal, if personal, there will be of course limitation, and is therefore referred to in neuter gender. He is God.

## **Atman**

It is the spirit of man, soul or self, essence of individual Brahman being universal spirit of God. Identification of Brahman and Atman as such and their mutual relationship is the result of meditation. Upanishads end with this identification. The type of relationship between man and God and the way of man gaining reunion with God comes under another philosophy, the advaita. From the above postulates crystallise two doctrines.

(1) **Ethics of universal love.** When each individual soul, loves the universal soul there arises as the result, mutual love between all the souls of mankind and also animals.

(2) **Samsara and Karma theory.** Reincarnation of souls of men, animals and plants and their return to the universal soul whence they came from (monistic theory), the body being the



prison of the soul, the soul must earn its redemption from endless cycles of birth and death. Highest object of soul (Atma) is union with Brahma.

In the A. V. and Brahmanas comes the idea of naraka-loka (hell). They speak of repeated births and deaths not in this world but in the next world, while the upanishads transfer these cycles of births and deaths to this world itself. In the Brahmanas a pointed question is asked "How could the limited good or evil that men do in the brief span of a single life on earth bring in, endless pleasure or pain in the next world". Hence follows the theory "enjoyment of rewards in the exact measure of good deeds performed must sometimes come to an end, hence arises the proposition of rebirth for the pious and wicked". In this world, samsara means that the soul must earn its redemption by endless cycles of birth and death. Karma is a consequence of one's deeds which determined one's future lot. He, who is impure, thoughtless and without understanding is bound intricately with a round of births and deaths, but he who has understanding, mindful and pure, reaches that place where he is not born again. He who forms desires in his mind is born again. He who by strength, earnestness and passionless tranquillity, when all desires which enter his heart are undone, becomes immortal and attains Brahma (light).

## **Psychology of samsara and karma (accumulated deeds).**

**(Swami Sivananda of the Forest University of Himalayas).**

Samsara is the wheel of births and rebirths as already explained above. Mind has three chambers. (1) Superconscious or supernatural mind, born with or developed to a higher state of Jnananishti in this world by yoga practices or meditation. Communion with God is here possible with power to receive revelations from him, powers of miracles etc. (2) Conscious mind or objective mind has awareness of what passes in one's mind and intellect, reason, logic etc.

(3) The unconscious or subconscious mind is the most important for us from the angle of religion and everyday activities of life, "Chitta" of the sages, seat of emotion, feelings etc. Now samskara which is a different word from samsara, are impressions of Karma (deeds). Brahma is the cosmic principle, Atma is the psychic principle. We are concerned here with Atma and Karma. Samskara, impressions of experiences are embedded and hidden in silence in the unconscious mind which is their store house. Samskaras can give rise to further activities by stimuli from within or without. The world enters the mind through various senses as well as by old samskaras. Samskaras thus stimulated can rise to the surface of the conscious mind as memories.

### **Old and new samskaras**

A new born baby's conscious mind is a blank not so his unconscious mind which carries forward from previous birth into this world what are called old samskaras thrown into the background of the unconscious mind but recoverable; world activities of man in this world can gain new samskaras or experiences which are added to the old ones and become future karmas, One will have to enjoy or suffer the fruits of his virtuous or vicious action. The samsarie wheel goes on moving without a stop from "anadi kala" (beginninglessness of life) but ending with divine knowledge or liberation by Jnana, knowledge of self, consciousness of previous life state, by yoga freeing the Atma from the bondage of mind. Good samskaras prompt you further, towards noble thoughts and good deeds in this world, but evil samskaras cannot act either way nor help you beneficially in your journey of rebirth. Evil samskaras heap themselves adding to old evil samskaras and goes into the next world (karma). These samskaras are your enemies. However these evil samskaras can be tackled in two ways, (1) washed away in this world by good samskaras in proportion to the quantities present or burnt in this world by Vichara (Tamil Visarani), right inquiry of supreme self or by samadhi (meditation), A Jnani had his evil samskaras killed. Various proportion of old inborn samskaras, good and evil as well as new worldly acquired samskaras are lodged in the unconscious mind giving personality and colour to their possessor reflected in his habits, nature, behaviour and inherent tendencies.



A sadist might show a cruel tendency. A kleptomania might have a stealing habit to steal unconsciously an article which may be of no use to him. A dipsomaniac is born with a craving for drink. Another person is born with piety and obedience to laws and responsiveness to taboos and conventions. A psychoanalyst or a spiritual divine will be able to write a balance sheet of the good and evil nature of an individual from his behaviour, tendencies and attributes by penetrative analysis and give an assessment of the distance from his goal of moksha and how many more rebirths are awaiting him.

### **Science and samsara.**

The Mendelian genetic theory, destiny through heredity is now established as scientific truth. The chromosome strand is for the first time a meeting place of science, destiny and samsara. Microbiologists discovered the chromosome strand to be like a dark rod, with a definite length shaped like a twisted ladder having rungs, compressed like the coils of a watch spring into the microscopic space of a nucleus (centre of a cell) its chemical substance being made up of a specific nucleic acid, a substance found also in the yolk of egg. Scientists in the Rockefeller institute extracted this specific acid from one strain of bacteria and fed it to a different strain of the same bacteria, the latter changed its behaviour and acted like the first. This substance according to this experiment had therefore the power of changing destiny. A wide vista is opened now for experiments on man. For example nucleic acid of a saintly family may be injected into, say a person belonging to a homicidal class and the behaviour, thought, tendencies and action of the latter's progeny may be changed to that of the saintly family and their cycle of births and deaths reduced in number, making them enter moksha at least sooner than otherwise. It is possible that there is a connected action between samskara embedded in the unconscious mind and the chromosomes.

**Non-vedic Upanishads.** (six categories) like the puranas are:-  
i. Vedanta doctrine. ii. Yoga. iii. Ascetism and glorification of gods like, iv. Siva. v. Vishnu. vi. Sakhti.

## Vedangam

Concerns worldly subjects and is not vedic literature proper.  
 (1) Phonetics. (2) Rituals (3) Grammar (4) Etymology [(5) Metrics and (6) Astronomy. These were later converted into manuals in sutra form.

## Brahma Sutras (600-200 B.C.).

Sutra means thread or short rule attached to vedangam.

1. Kalpasuras, which are divided into (a) Srautasutras which are grand sacrifices like Asvamedha, or horse sacrifice at the assumption of kingship, Rajusuya at coronation, Vayapeya, rejuvenation of kings and potentiates in open fire places. (b) Grihiyasutras for domestic occasions from birth to death of man, such as house warming ceremonies annaprasana (rice feeding or weaning ceremony) chandikarana, - first hair cutting of the infant, upanayana-initiation of caste with sacred thread, sraddha—funeral rites, vivaha - marriage etc.

2. Dharmasastras, religious and secular laws, laws of Manu, laws of caste etc. Arthasastra, (laws of wealth and welfare, laws of government).

3. Sulvasutra, sulva (means measuring string) attached to Srauta sutra, measurement for construction of sacred fire places, altars, later applied to building of houses, temples, sculptures, iconography, beginning of Hindu geometry and calculus.

4. Kamasatras, enjoyment of life and love.

5. Mokshasatra etc.

## Six systems of philosophy. Six ways of salvation.

They are grouped into three pairs of 2, each complementary to the other.



1. Niyaya, analytics and logic (Gautama 3 B. C.).
2. Vaisesheka, cosmology, material atom etc. (Kannada 3 B. C.).
3. Sankhya, oldest soulless philosophy, (Kapila 7 B. C.).
4. Yogasastra, yoga for healthy mind and body, (Patanjali 2 B. C.) With penance, contemplation of God, repetition of mantras, fixation of eye to nose, navel or heart, proper posture and breath control, the subject Purusha is in its form ready for emancipation.
5. Purva Mimasa, interpretation of veda and dharma, rituals and right action (Jaumani 4 B. C.).
6. Uttara Mimasa or vedanta-teaching, (Badarayana.).

## X.

### LORD BUDDHA. (563-483 B.C. 80 Yrs.).

Buddhism is embedded in the life story of Buddha itself. He lived at the time of other great philosophers, Mahavira in India, Isiah the Prophet, Justin of Babylonia, Heraclitus of Ephesus and Pythagoras in Greece. Mahamaya the queen of king Sudhodana who ruled from Kapilavastu the capital of the Sankya kingdom, at the foot hills in the border of Nepal, dreamt one night that she was carried away by the devas to the holy lake of Anavatapata in the Himalayas, given a bath there and allowed a large white elephant with lotus flowers in its trunk to approach and enter her side. This was interpreted as a miraculous conception of Buddha, he being both man and God. His birth as the greatest good man on earth with supreme compassion for suffering humanity and as one who led the most perfect passion-free life on earth, conferred on India the greatest honour. He was born in a salgrove at Lumbini near Kapilavastu on the queen's way to the parent's home for her confinement. The object of his birth was apparently to find out the cause and removal of world sorrow. Soothsayers appeared the next day and predicted that he would either become a Chakravartin or a Universal Teacher.

One of them however made the bold prediction that at the sight of four signs of the miseries of the world, he would become a Universal Teacher. The king perturbed by this prophecy brought his son up in delightful surroundings, not to expose him to any sorrowful aspects of life. He hunted and played in a sunny world of royal gardens and irrigated rice fields (H. G. Wells). He was named Siddhartha, his goitra name being Gautama. He was a Kshatriya. He was taught the arts befitting a crown prince became a brilliant student, excelled in feats of strength winning in a tournament (swayamvara) the hands of his cousin Yasodhara in marriage, among other contestants was the envious cousin Devadatta. While on a drive one day round the royal park, he saw a rickety old man (a god) and inquired from his faithful charioteer Channa, who this type of man was:— Channa replied 'man ages'. On a second round he saw a sick man covered



with boils shivering with fever. His third sign was a funeral procession with bewailing mourners. This was more than enough for him to bear. Lastly he saw a wandering ascetic beggar clad in simple yellow robe, face with smiles reflecting his inward joy. He knew now that his destination was along the 4th sign. A son Rahula was born to him which gave him no pleasure. When he heard of this news he broke his ties with this world, as if "someone had told him that his house was on fire" (H. G. Wells).

He decided to leave the palace the same night when the feast and nautch dances were over and all went to sleep. He put up his faithful servant to saddle his pet horse and galloped away surrounded by rejoicing demigods who cushioned off the noises of the falling hoofs. When far away from the city, he cut off his long hair with his sword, took off his jewellery and fine garments in exchange for a simple robe given by a deva, all these possessions he handed over to Channa to be returned to his father. Kantha his devoted horse fell down dead, grief stricken at the departure of his kind master. This was the great renunciation owning nothing and a beggar for food, the first Bikkhu (beggar) of the sangha. He learned of the Hindu lore of the methods of meditation (yogasastra), the doctrine of the Upanishads and Sankhya philosophy from the Hindu rishi, Alara Kalama.

### **Ascetism discarded for meditation.**

He joined five ascetics who practised the severest form of self mortification. They made him their leader. The Gautama tortured himself for six years until he was all bones, when he realised the futility of this method. He broke away from his five disciples who scorned at him, and returned to his wandering way of life. When he was 35 years old, he sat one day under a pipal tree at Gaya in the realm of king Bimbisara of Magdha. Sujatha a daughter of a nearby farmer gave him a large bowl of boiled milk rice, he ate a part of it and made one solemn vow not to move out of his seat even if his blood dried and bones wasted, till this riddle of the miseries of the world was solved for him. He sat under the pipal tree for 49 days in meditation surrounded by a host of gods and spirits who were

waiting to see his enlightenment at any moment. In the meantime Mara the spirit of sensual pleasure and Buddhist devil came to the scene to disturb the Lord from his meditation whereupon the spirits and gods ran away. The Gautama withstood all the tricks and temptations of Mara, who now called upon the demon hosts to attack Gautama with tempest, floods, whirlwind and earthquakes one after another with no avail. Now Mara tried gentler and sweeter methods of allurements. He called his three beautiful daughters, Desire, Pleasure and Passion, to dance and sing before him. Nothing moved the Lord away from his meditation. They all gave up the struggle and went away.

He sank deeper and deeper in meditation when on the dawn of the 49th day, he received enlightenment under the Bodhi tree (tree of wisdom), became a Buddha (fully enlightened). He continued his meditation on his revelation for another 7 weeks. He was in two minds as to the usefulness of preaching his discoveries to a people who would find it difficult to understand. Brahma descended from heaven and persuaded him to teach to the world. He moved out to the deer park at Saranath (Benares) preached his first sermon recondite and difficult, to the five perhaps understanding ascetics who were with him during his days of austerities. He set in motion "The wheel of the law". Sixty other wandering monks joined the congregation and spread the doctrine far and wide in the country. The Lord lived 45 years after enlightenment to teach and explain his doctrine personally, evolving during this long period his very deep mature and subtle philosophy. He went home and converted his father, wife, son and the members of the court and even his enemy Devadata. For 8 months of the year during the summer they went out preaching, in the 4 months of winter they retreated to their monastery made up of bamboo and reeds.

His last rainy season was spent near Vaisali. From here he set out for his own country when he had a presentiment of death. He said "His bones were like a worn out cart creaking at every joint". On his backward journey at the town of Pava, Cunda a smith and a disciple entertained him with a meal of pork, whereupon he contracted dysentery but insisted on moving



to nearby Kusinagar where he died in a salgrove. At birth he stood up and proclaimed that this was his last birth and no more birth for him. He reached Parinirvana. In his enlightenment, he discovered 4 noble truths, (1) sorrow, (2) cause of sorrow, (3) removal of sorrow, (4) ways leading to the removal of sorrow. He said all existence was sorrow.

What is the cause of sorrow?. It is "Tanha", thirst or desire of the individual for existence from birth to birth, craving to live accompanied by sensual delights or gratification of the senses. Buddha chalked out a middle way between the extremes of the other rival sects of the day, i. e. between the naked ascetism of the Ajivika sect of Gosala and extreme ahimsa of the Jains where unintentional killing of a creature was as great a sin as intentional killing on one hand, and on the other side the Carvaka sect which stood for full enjoyment of life, "enjoy as you live", with no ideas of hell or heaven, with no distinction between vice and virtue. The middle path therefore lay between self punishment and sensualism. Tanha can be eliminated by following Buddha's eightfold right paths easy to look at in print, but very difficult and exacting in practice requiring several toilsome rebirths for fulfilment. They are: —

- |                          |                       |
|--------------------------|-----------------------|
| (1) Right understanding. | (2) Right resolve     |
| (3) Right speech.        | (4) Right action.     |
| (5) Right living.        | (6) Right effort.     |
| (7) Right mindfulness.   | (8) Right meditation. |

Atma or Ego is not one entity or spirit as in Hinduism, but an aggregate of qualities and tendencies (vide Saukhya philosophy) a transitory manifestation of a collection of phenomena which persists at death not in Ego or Atma but in karma, result of one's deeds. It is this that is reborn. By the practice of these eight paths, karma is exhausted and nirvana (a state where there is neither pleasure nor or pain) is reached. Samsara and karma are important dogmas in Buddhism. He also believed in invisible gods in heaven and earth, air and sea, but according to him they all needed salvation. Once the Buddha had reached the Nirvana stage where there was neither pain nor pleasure, he naturally lost interest in this world of pleasure and pain. It is

therefore no use for ordinary morals to pray to him for benefits which he says, will not be answered. You might remember him or revere him by offering flowers etc. Buddhists pray to gods to obtain worldly needs. He declined any claim for supernatural powers. He showed the path to salvation which was in every individual's hands. Is Buddhism a new religion or a reformed Hinduism? Buddhism is based on Hindu philosophy, partially on the Upanishads, yogasutra and sankhya systems, accepting Hindu karma, incarnation and Nirvana but differs from Hinduism by the radical rejection of the basic foundation and vitals of Hinduism such as the vedas, vedic rituals, Brahmanism, caste system, silence on the question of God and rejection of the soul. When one of his disciples asked him who was to lead the religion after his death, he said Dhamma (his doctrine) was the leader and no one else. "Be a lamp to yourself and rely on no one else, you are responsible for your own self". Under the above explanation Buddhism is a new religion, developed on Hindu thought, metaphysics and methods.

### **Jainism.**

The doctrine of Jainism was in many ways similar to Buddhism. The differences are:—(1) Denial of the existence of God. (2) Extreme ascetism extending to nudism. (Digambaras). (3) Ahimsa covers intentional as well as unintentional killing of living creatures. (4) Path of salvation is by mokshamarga and also by tapas which means yoga (getting illumination). After release from bondage you become an Apatha, that is you are worshipped as a divine and preach salvation in this world in body. These are also known as Thitankaras, (Perfects). Those who quit the body but stay behind in spirit in the world to save others are known as Paramatmas. The Siddhas hold an intermediary stage between the Apathas and Paramatmas. (5) Belief in multiple souls.



# XI

## RELIGIOUS THOUGHT AT THE PERINATAL TIMES OF CHRIST AND THE RISE OF MAHAYANA RELIGION.

When the Aryans had completed their migration to the Gangetic plains in the east at the end of the vedic period, abandoning I. V. region as a barbarous land with no sacrifices, the vacuum thus formed sucked in waves after waves of foreign hordes from the central Asian plains through the north western passes. The Persians during Buddha's time annexed Gandhara (Kabul, Peshawar and Rawalpindi), and later the Punjab as their 20th province. Most of this N. W. region including the sites of I. V. civilization belong now to Pakistan.

Alexander the Great when he conquered Persia (327 B. C.) got these Indian provinces also as part of the Persian empire. Alexander attempted to further his advance to conquer the Nanda empire in the east, but his soldiers mutinied at the river Beas and made a headlong retreat to the Tigris by land and sea leaving behind in his line of retreat Greek garrisons and history, the more important being the one at Bacteria across the Hindu-Kush, and the other at Seleucia on the Tigris. The Seleucids (305 B. C.) imitated Alexander's invasion but were driven away by Chandragupta Maurya, the former giving a Greek princess in marriage to the latter who in turn gave the Seleucids 500 elephants which were useful to them as new weapons of war in their battles with their neighbours. Owing to this matrimonial alliance there was some Greek influence in the Mauryan country, and many multi-coloured people Yavanas (Greeks) etc. walked in the streets of Pataliputra (auspicious son of Ganges), the capital of Magdha. Greek names were given to Hindu Gods, Dionysus to Siva, Heracles to Vishnu, and Zeus to Indra, Karthekeya also appeared here as a guardian God of the northern gate. During Asoka's reign in the east, Bacteria and Parthia shook off their yoke from the Seleucids and became independent. The Bacterians occupied Gandhara after occupying Bacteria. They invaded the Punjab and

made Sialkot their capital, a beautiful city, a paradise of gardens, rivers, tanks, mountains and woods. King Meander (180 B. C.) the great Bactrian Buddhist scholar and soldier was converted to Buddhism by Nagasena. The Sakas who overthrew the Seleucid yoke, invaded India. They stayed in India for 500 years in various pockets, Malwa, Gujerat, Ujjan, Mathura and Punjab. Taxilla in north Punjab was a university town. Aryavarsha will thus be seen to have divided itself into 2 domains, one on the northwest, the other in the northeast revolving round Magdha, differing from each other. These waves of foreigners who came and settled down in their new land in the N. W. became Hindu Kshatriyas marrying Hindu women, assuming Hindu names, with suffixes like Varmans and Dattas, embracing Hindu and Buddhist religions and traditions. Great central Asian highways were opened between the above Indian cities with Antioch, Syria, Babylonia and Alexandria for trade and social intercourse, whereby culture flowed too and fro through these routes. Alexandria became a great trade emporium, a clearing house for knowledge and religious ideas, a meeting place of the west and east where Hindus and Buddhists, Greeks and Romans, lived side by side. From there, the Hindus brought the study of astronomy, mathematics and medicine to India.

Clement of Alexandria studied Buddhism in 200 A. D. Heliodorus a Greek inhabitant of Taxilla was a worshipper of Vishnu and erected the Garuda vahana column of Vishnu, at the present Gwalior state. The Parthians and Sakas were intermediaries between Greek and Hindu culture. On the background of this mixed culture arose Mahayana Buddhism. Even before this form of Buddhism, Buddhists were seeking assiduously for personal gods. The Gandhara artists were already carving out figures of Buddha in their sculptures and making Buddha images during the Kushan period. Images were worshipped in private, before Mahayana arose as a well defined cult which was built up by the "lay community mostly by women more ready to worship than to know" (Ananda Coomaraswamy).

### **Essenes.**

These wandering ascetics lived about the Christian times in



Palestine, Isreal and Syria. The essence of their practice were austerity, ascetism, abrogation of sacrifices and were against ritualism and race distinctions. The Gymnosophists of Alexandria were of the same persuasion but extended their ascetism to extreme nudism like the Jaina Digambaras. John the Baptist the forerunner of Christ belonged to this group living in the wilderness, practising austerity and ascetism, and against sacrifices and ritualism. He abolished the practice of circumcision as a distinguishing mark of the Hebrew race and as a commuted form of sacrifice without blood letting, he substituted immersion in water in its place, like the purifying "thirtha" bath of the Hindus. Jesus himself started his missionary work by preaching first against sacrifices and ritualism.

### **St. Thomas the Apostle.**

This apocryphal story is now considered by scholars to be woven round a core of facts. The disciples of Jesus met at Jerusalem for the allotment of their sphere of work.

To St. Thomas fell India. St. Thomas said, he was weak and being a Hebrew he found India a foreign country. The Lord appeared to him in a vision and persuaded him to go promising to bestow his grace on him. He backed out. The Parthian king Gondopharnes (bright warrior) was ruling in Taxilla at this time A. D. 48. Jerusalem was world famous for carpentry work. Jesus himself was a son of a carpenter. The king sent a merchant by name Habban to Jerusalem to fetch him a carpenter to build a palace for him. The Lord appeared again and sold Thomas as a servant to Habban for 20 pieces of silver. Gondopharnes gave Thomas money to build a palace. The latter distributed the money as charity among the paupers and reported to the king that a palace was built for him in heaven by immortal hands. The king cast Thomas into prison. The king's brother Gad died and he saw the beautiful palace in heaven. Gad was raised to life, came back to earth and reported to the king the existence in heaven of a palace for him. Both Gad and Gondopharnes embraced Christianity and encouraged Thomas to preach the gospel under their patronage to the people of Taxilla which he did. On hearing the beats of the war drum of the Kushan invasion in A. D. 52,

Thomas fled in a river boat to the mouth of the Indus from where he took a frigate to Musiri (Cranagore) on the Malabar coast, where there was a Roman settlement and established the Nestorian church of Malabar the same year. He preached there for 20 years, thereafter he transferred his labours to the east coast where he was martyred by the Brahmins. His relict reposes in the cathedral dedicated to him at Mylapore, Madras. Just prior to the Kushan period, early Christianity had already met Buddhism in the academies of Asia and Egypt and Buddhism transformed itself from an individualistic philosophy to a religion appreciated by its devotion to deities.

### **Post Christian Buddhism, Mahayana.**

Mahayana Buddhism, a post Christian event is based on the Christian doctrine of salvation by faith. Great thoughts sprout out at different localities at the same period or a transcendental thought wave travels over a particular region at one time. This religion arose out of the whirlpool of a mixed culture of the northwest already described. It is worth consideration whether the tenet of Mahayana took its inspiration from nascent Christianity as it certainly followed in the wake of the preaching of Christianity in N. W. India in 52 A. D. by St. Thomas at Taxilla. This Neo-Buddhism was based on (1) original Buddhism. (2) Christian as well as Zoroastrian principles of salvation by love and faith. (3) Bhakti, incarnation and personal gods of Hinduism, (4) and Upanishad world soul. It is also called the great vehicle (carrier) or northern church as it spread northward through the Khotan trade routes to Tibet, China, Korea and Japan, while the earlier Buddhism was known as lesser vehicle or southern church or Hinyana, transmitted to Ceylon, Burma, Siam and Cambodia by Asoka.

According to Mahayanism, Buddha did not cease to be a dead teacher. His doctrine was ununderstandable to the common man, who therefore craved to have experiences with personal gods. Historical Gautama was the earliest incarnation of Adi-Buddha (primeval spirit) the world soul of the Upanishads.

Parrallel to the human Buddhas were Dhyana (spiritual) Buddhas with their own paradises, one such Buddha was Amida-



Buddha (God of bounteous life) of China and Japan with his western paradise. This paradise is an easier passage ground for one to be born and enter Nirvana than from this world. Then there are the Bodhisattvas, exalted ones of heaven and earth who had earned their merit to enter Nirvana but out of love and compassion for the remaining humanity, tarry on earth awhile in order to take them also along with them to Nirvana. Salvation by faith supplanted the original austere doctrine of salvation by work (reap as you sow). Salvation by faith requires the worship of personal gods, the Bodhisattvas with prayers. Hence arose the beautiful religion of Mahayanism with images, temples, processions decorated banners and flags, vahanas, music, light, incense, flower offerings, cult of caitya and stupas. In this way Mahayana Buddhism came nearer and nearer to Hinduism till it identified itself with the latter in India. While Hinayanism arose out of compassion for living beings with efforts at annulment of "Tanha" (desire) the cause of all suffering, Mahayanism was based on salvation by faith, both being ultimately complimentary and not contradictory to each other.

### **The authors.**

Its authors were a king and three learned philosopher monks. Kanisha, a great Kushan king was a scholar and theologian who ruled over N. W. India from Peshawar from 120 A. D. for 50 years. He was converted to Buddhism by Avaghosa, a Brahmin monk of Ayodhya who was himself a convert and an ardent reconciler of Hinduism and Buddhism. Kanisha found that Buddhism at this period was riddled with sectarian conflicts in the interpretation of the scriptures. He called the 4th Buddhist council at Kashmir to resolve these differences which was attended by 500 monks from all over, except for any delegation from Ceylon which was a steadfast upholder of Theravada Buddhism and Pali literature. Mahayana literature was in Sanskrit. The council was presided in turns by Avaghosa, Nagerjuna and Visvamitra and lasted 6 months.

Out of this congress arose Mahayanism. Kanisha was an emperor of the Kushans, a branch of the western Mongolian tribe who at invasion of India, drove away the Sakas and Parthians who had come to India before the Kushans.

### **Third vehicle of thunderbolt, Diamond or Vajra.**

The Diamond, thunderbolt or vajra, is the magical power like the Hindu mantras with which one can attain supernatural powers leading to the bliss of Nirvana. This magic power is obtained by tantra worship and is therefore also known as tantric Buddhism. Tantric invocations consist of recital of mantras in correct rhythmic assonance and pronunciation of formulae, by the use of yantras, proper and right inscriptions of mystical symbols. These tantras compelled and not persuaded the deities to bestow benefits and higher bliss to the invokers. Drinking, dancing, meat eating and erotic exhibitions were permissible. It is here that for the first time feminine deities were introduced into Buddhism such as Piscasis (demoness) Yogini (sorceress) etc. Like Sakhti worship in Hinduism, Bhodisattvas had spouses called Taras. The Taras overshadowed and enthralled their Lords, the Bodhisattvas by giving the latter full measure of sensuous satisfaction and energy. The people therefore went to worship the Taras, for their successful intervention with the Bodhisattvas for favours. In course of time these extreme erotic shows destroyed this religion, a product of Bihar and Bengal of the 8th c A. D.

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## XII

### 1st PHASE OF BHAKTI MOVEMENT.

#### **Reinforcement of Puranic Religion.**

As stated under renaissance of Hinduism, there were festivals, processions, temples and images during the sangam period of 1-2 A. D. The puranic religion of the Gupta period of 4 A. D. reinforced the above practices coming down through the Vakatakas to the Pallavas, thence to the Chalukyas and Cholas.

#### **Saivite wing.**

- (1) Saivite Devaram period.
- (2) Saivite philosophic period.
- (3) Saivite cult.

#### **1. Nayanars or Devaram period.**

**(7-12 A. D.)**

About 5 A. D. Hinduism, Buddhism and Jainism thrived side by side in harmony. Primitive godlings also received adoration with offerings of blood and toddy. The pantheon was Vishnu, Siva, Murugan, Indra and Krishna. Fear of the expansionism of Buddhism and Jainism in the Tamil country gave an upshot to the rising tide of the Bhakti (devotional) movement of the Alvars, Nayanars and bhakta philosophers, the latter pitting their new philosophy of theism against the atheism and agnosticism of heterodoxy. The peregrinations of the psalmists, the Alvars and Nayanars took the shape of a mass movement.

**Nayanars.** The devotional songs of the Nayanars were of “mystic rapture over the works and grace of Siva conveying the ecstatic joy of release from the bondage (mukhti) of ignorance and karma”. There were about 63 Nayanars belonging to different social status, a woman from Karaikal, a pariah Nandan, Pallava general Siruthondar. The statues of all these devotees are enshrined in some Saiva temples as in the rock temple at Trichy. There are seven original hymns.

1st three by Tiru-gnana-sambandar.

2nd three by Appar or Tiru-navak-karasu.

3rd one by Sundara-murthy-nayanar.

To these seven were added later, Thiruvachakam, sacred utterances of Manickavachakar. All these hymns were collected into one Saiva canon called Tirumurai (holy sayings) by Nambi-andal-Nambi of Tanjore under the patronage of the great king Rajaraja Chola-deva I, (985-1016).

I. **Thirugnanasambandar.** He was the purest of all the saints, a Brahmin of Tanjore district. A story tells that he got the milk of divine knowledge from Parvathy herself at the age of 3 years. The Pandyan king at this time (670-700) probably Arakesari Maravarman was a Jain, while his queen Mankayakarasi from Chola country and his prime Minister Kalaccirai were Saivites. On the invitation of the queen, Sambandar came to Madura, converted the king to Saivism and released the country from the tightening grip of Jainism by defeating all the Jains in debate, according to some with positive massacre.

II. **Thirunavakkarasu (81 years). alias Appar.** A Vellala from Thiruvarmur S. Arcot, a contemporary of Pallava Mahendrarvarman I, a great genius in war and peace, builder, poet and musician (603-630 A. D.), whom he converted to Saivism from Jainism. Appar had met Sambandar in a pilgrimage. Appar was himself a Jain monk of Cuddalore monastery with the name of Dharmasena. His elder sister, regretful of her brother's conversion



to Jainism implored Siva's help whereupon he was inflicted with a severe abdominal disorder which the Jaina fraternity failed to cure. His sister Thilakavathiar cured him by the grace of Siva whereupon he returned back to his own faith. The Jains prejudiced Mahendravarman who put Appar to tortures without success, as the grace of Siva was with Appar. The king himself embraced Saivism.

III. **Sundaramurthy Nayanar.** A beautiful boy born of Brahmin parents. He fell in love with two women, one a dancing girl and the other a sudra woman. Siva had to settle the differences and jealousies of these two women. Sundaramurthy was a great friend who exchanged visits with the Chera king Perumal. Both made their last journey to Siva's abode at Mt. Kailasa together, Perumal on a white elephant, the saint on a horse. He was also called Tambiran-tolan (friend of God).

IV. **Manickavachakar (800-900).** He was from Thiruvathavur near Madras and a minister of the Pandya king Varaguna II (862-880). Siva the presiding deity had performed many miracles on his account. The theme of Manickavachakar's song is:—"Intense love of Siva and vivid religious experiences which helped the progress of the soul from the bondage of passion and ignorance to liberation of love and light." He sang hymns to Siva in temples. The king of Ceylon is said to have arrived at the Chola Country with his monks to establish Buddhism there. Manickavachakar defeated them in debate at Chidambaram before the Chola king, probably Aditiya I and the Chola country remained Saivite.

Other collection of hymns are:—

1. Tiru Isaipa by minor poets, one of them praising the grandeur of the temple of Rajendra Chola (1012)
2. Mystic poems of Tirumular.
3. Miscellaneous writing of Nakkiradevar (5-6 A. D.).

4. Nambi-andal-Nambi himself.
5. Periapuranam, hagiology by Sekkirar under the patronage of Kullatungo ii (1070-1111 A. D.)
6. Pattinattu pillayar (10 c), Saiva poems.
7. Sacred sports of Siva (17 A. D.) (Sivatiruvilayadal) of Paranjoti.
8. Tayamunavar (1650) author of songs of sweetest mystic rapture about Siva.

## 2. Saiva Bhakti philosophy.

(A) Sankarachariya (788-828) was more than an achariya (teacher), a rishi (dris to see) a seer, a Nambudri Brahmin born in North Travancore, a brilliant star of the southern firmament and the first founder of the southern system of religious philosophy which later on was carried to the north by the Vaisnavite bhakti movement. He obtained enlightenment of his philosophy after doing a Saratha or Uma puja.

His conception of metaphysics is legendarily stated to be a miracle of Siva based on the studies of the Upanishads, Vedantasutras and Bhagavatgita. The upanishads came to an end (vedanta-end) with the identification of the human soul (atma) with the spirit of God (Brahma). Sankara went further to (i) establish the relationship between self or soul and universal soul. (ii) To find methods of release of self from this life and absorption within God. He was a great Sanskrit scholar and evolved his philosophy in that language. He travelled far and wide in India, organised mutts at Badari in the Himalayas, Dvaraka in the west, Puri in the east and Sringeri in Mysore, where the 33rd guru is yet in charge of the mutt. The Smarta Brahmins are his present followers. He was born with the particular task of strengthening theism against the non-theism of Jainism and Buddhism.



## **His advaita philosophy.**

(Advaita means not two, a single principle and not two principles from which everything arises, in other words it connotes absolute monism.

There is only one absolute reality and no other reality, call him Brahma, Iswara, or Siva or anything else, who is the universal soul, God of religious worship. His very substance is intelligence and thought. It is Sat (existence) Chit (consciousness) Ananda (bliss) which are his essence not qualities (as in Ramanuja's qualified system). The appearance of the world (i.e. matter and body) are due to maya (illusion or appearance), products of Brahman's magical power. The self of man is in reality identical with Brahman.

**The means of realisation of self with Brahma are :—**I. Study of vedas which includes meditation. II. Fourfold cultures of the mind (a) Discrimination between things eternal and temporal, (b) Freedom from attachment to worldly objects. (c) Control of the senses and the mind, (d) with an ardent desire for liberation.

### **Jiva Mukhti.**

It is possible for the liberated soul to tarry on earth for sometime more. He is in the world and out of it, in a state now where miseries and desires, senses and impulses have no effect on him. He stays and acts for liberation of all men who are yet in bondage. The life of this liberated man is a world ideal for all societies and communities. The followers of his philosophy with various modifications of the relationship between man and God, are Ramanuja, Nimbarka, Vallabha, Madhava and Chaitanya.

### **Saiva Siddhantam.**

#### **Saiva advaita siddhantam, based on Sankara's advaitism.**

Siddhanta means established truths expounded by siddhars (mystics) or arrivars, people with knowledge of the 28 Saiva agamas, found in Tholkappiam and recited by Nayanars. Siddhanta is the philosophy of the Tamil race, the Veda of the people south of Godaveri

## **Formulated doctrine of Tamil Saiva Siddhantam.**

Siddhanta is the accomplished end of ends of different schools of philosophy of India. This formulation took place in the Sivajnanabhodam (enlightenment of Siva's knowledge) in Tamil by Meykandadevar (divine seer of truth), a pious Vellala who lived on the banks of the Pennar river south of Madras in 13 A.D. It consists of 12 stanzas translated from the Sanskrit Raurava agamas into Tamil. It treats of (1) The existence of God, soul and world. (2) Their nature and attribute. (3) Means of attaining truth. (4) Realisation of truth, Sivajnanabhodam. A conference of the formulated doctrines of Saivism was held by Tamils in Trichinapalli in 1909, to which delegates from Jaffna also went. This was said to be the philosophy of the Sudras, but Brahmins accomodating as they were on matters of religion and considered as their vested interest, arrived and added much richness to these deliberations. The conference opened with recital of devarams, scriptural phrases and analogies were used in arguments, but with great tolerance and respect for other religions. Shaktism was shorn of its undesirable features

### **The principles of this philosophy.**

There are three catagories of reality :—(1) God (Siva). (2) Self, (3) Matter. God is an independent reality different in nature from self, which is conscious but dependent and different from matter, which is unconscious.

(1) Siva is the efficient cause of creation, cause of all causes, the first cause or ultimate cause. The idea of Siva as cause is derived from the experience of effects on this world, that all must have a cause.

(2) Siva is with form and without form, with no likes or dislikes.

(3) Cosmos is maya (strict advaita).

(4) Necessity of creation of cosmos. Creation is an act of grace by God for the flock of eternal and infinite souls to work out the results of their karma or deeds. The souls in their natural state are impure, why so is not explained.

(5) Iswara is represented in temples as Linga, Sakhti etc in order to satisfy the needs and understanding of the common people.



A snag creeps in here into the advaita philosophy of maya with the introduction of images, because images, objects of worship unexpectedly become therefore part of illusion which should not be so. Dravidian realism does not want advaitism (monism) to be turned into dvaitism (dualism) to fit in with the introduction of images, as image worship and advaitism cannot go together because the image of God comes discordantly under maya (illusion). Therefore adjustment can be made by turning advaitism into dvaitism which Dravidian realism does not want to do. This problem was solved by an adjustment of attaching pure (suddha) maya to God, and impure (asuddha) maya to self or soul, without interfering with the theory of advaita in juxtaposition with maya and image.

### **Impure soul.**

The impure soul is afflicted with "mala" (excreta) or defilement which are three in number. (1) Anavam (ignorance and egotism). (2) Maya. (3) Karma or deeds. These three form the three strands of a rope of bondage, anavam being the strongest strand. This rope (pasam) of three strands must be snapped for the soul which is tied down to the body with love of world affairs, to be liberated and get absorbed into the substance of God.

### **Means of mukhti.**

Attainment of moksha or liberation, or snapping of this rope can be obtained by (1) (Charya), altruistic practices like devotion, charity and moral acts etc. (2) (Kriya), ceremonies and sacrifices in temples. (3) (Yoga), disciplined meditation. The soul gets illumination or enlightenment from ignorance of its true self i.e. it gets understanding of its true relationship with body and the Lord. You want now the grace of God, Siva as guru guides the liberated soul and says "Do not be in association now with the five senses, impurities and desires", and leads the soul to approach God and get identified with him.

Pati—Lord Siva or Lord of sacrifice, Pasam (bondage) binds the sacrifice to the altar. Pasu—self. Pasam is the three stranded rope, (the three strands being anavam, maya and karma). Pasu (self) identifies itself with God (Pati) when pasam is broken. This is the doctrine of tripadarthi, the three element realities. According

to Saiva Siddhanta, **"Siva accepts worship done to other gods as done to himself provided of course, that the worship is done with a devout heart.** No religion is condemned because all religions tend to raise the soul from lower desires and selfish instincts towards the realisation of a supreme God, the condition of all religions is that a particular religion reveals a desire for a higher life".

### **Spiritual dynamism of Tantra (Sakhti-veda).**

Supreme God is one universal power Sakhti, divine mother and creator of world, called by all sorts of names. She divides herself into dual aspects male and female. (1) Siva is the male principle, Purusha with cosmic consciousness. (2) Sakhti, the female principle or Prakriti, the supreme premordial cosmic energy. Siva and Sakhti are usefully united together and must help each other for the creation of the world with attributes of maya. The creative power of divine mother has as its substance 3 gunas. (1) Sattva (wisdom) (2) Raja (activity or restlessness). (3) Tamas (inertia or dullness), Jivas are produced by rajas, maintained by sattvas and destroyed by tamas. Jivas are not independent but children of the divine mother.

### **Liberation of Jivas.**

Liberation must be obtained not by logic but by knowledge of sakhti as supreme deity, which can only be attained through several lives of rebirths, study of the vedas, meditation, yoga, austerities etc. The easiest method is to gain deliverance by the grace of divine mother. Under the spell of maya, one forgets the divine mother. Maya should be destroyed by the above methods.

### **Sankhya system of godless philosophy, or dualistic realism (Kapila).**

Sankhya means a number of principles. This does not come under Saiva philosophy but is mentioned here as it has some sort of superficial resemblance to sakhti philosophy. There are two realities independent of each other. (1) Purusha (plurality of self) pure consciousness without activity. (2) Prakriti (pure infinite matter) without consciousness or intelligence but with activities (energy).



You want the contact of both for the evolution of the world, producing the five elements, five senses and other wordly things. Prakrit is made up of 3 subtle elements or gunas. (1) Sattva (pleasure light intelligence, and wisdom). (2) Rajas (pain and activity) (3) Tamas (indifference, laziness or inertia).

These three elements enter into the products of all things. The variety of the character of matter and selves in the world is made according to the proportion of mixture of all these elements. For release of the soul from bondage to the material world and body, one wants rational discrimination between self, world and body, or knowledge by yoga, and not faith or grace of God. You got to rely on your own self and not in **faith** for liberation.

## **Sacred science of image worship.**

### **1. Chitta (seat of feelings), the first temple of God.**

Man did not arrive in this world with a religion but was born with an inherent religious feeling, all feelings belonging to the emotional aspect of the mind. He had to build up his particular religion within the restricted potentials of his mind as a super-structure on this solitary monolith of godly feeling. In a structure built on emotions and not on reasonings of an analytic mind, with inadequate mental materials, particularly in the difficult task of searching for an unknown creative principle, faults and miscalculations are bound to enter into the structure. Arguments about religions lead therefore no one anywhere. The munis who evolved a logical system of metaphysics like *advaita*, tantric and siddhanta philosophies, at the final stages came round to emotional guides like divine grace and bhakti to God, for assistance to attain moksha. Religion, bhakti (faith), imagery and feelings come under the one group of emotions. God unknown and imperceptible resides in the unfathomable depth of a similarly inconceivable unconscious mind, Chitta ("heart" seat of emotions).

### **2. Imagery.**

During the ages of savage and later refined thoughts, imaginary pictures (mental images) fanciful or crude, according to the level of civilisation, presented themselves or were conjured up. These

intramental pictures were projected as extramental images with shape and form in stone and clay, like Ko (king) in il (palace), koil. When a family system was evolved, God was respected and worshipped in the same way, the old man of the house was feared and respected. Jnanis who worshipped God without form, themselves wanted some sort of images, at least to start their contemplation. They fixed their unswerving eyes on some symbolic objects like the nostril, navel or nipple for concentration of mind during meditation, and recommended the common man to concentrate his mind on an image, dhyana-yoga, concentration on an unknown and supreme principle, behind and beyond the image. Image is a symbol in an earthly form of the conscious part of something greater behind it, just as myths are sometimes symbolic of truth. There is one supreme being, the image is an outward manifestation of inner love of God and is a holy medium which aids in his meditation of God. Gods themselves were sometimes pictured in a state of meditation as an example to man, to concentrate on symbols or idols. Religions like Buddhism and Christianity which had abnegated images as part of their tenets came back to the worship of symbols, statues or images. The Sikhs who founded their religion on the rejection of images came round to use the Sikh bible as a symbol of worship with rites, music and processions. Symbol is an expression in material form of a "pattern of psychological formulation of the conscious part of something greater than itself". In another way, for the common man, path to god by yogic meditation robs him much of his otherwise profitable time involving mental exertion, straining himself by controlling his automatic nervous system by sakhti or 'kundali' force in the midst of his hurry and worry of collecting worldly needs. The common people were therefore pleased with the shortest, quickest and the easiest path of bhakti with concentration on images to arrive at their divine destination. Vivekananda stated, if man did not worship an image, he will be worshipping another man. Hinduism is not therefore a province of Heathendom. Paganism (worship of false gods) and idolatry (worship of mud and metal in images) have no place in the Hindu vocabulary. Images were made in a covered and secluded place by a devoted man with full control of senses, with meditation, pure in body and dress, spirit and heart. These images were made according to sastric rules. Ananda Coomaraswamy quoting from Koil-purana states that



images were made according to the 3 gunas of nature (3 Siva-gunas).  
 1. Sattvik (Sattva-truth, wisdom and delight), the image embodying yoga posture and prayer, granting boon and encouragement.  
 2. Tamasik (tamas-gloom and inertia), terrible armed fighting and killing demons,  
 3. Rajasik (ragas-passion and selfless activity), dressed in ornaments with weapons in hand. Sukrasastra states, defects of images are constantly destroyed by the power of the virtue of the worshipper who has his heart always set on God.

### **3. Personification of Gods (anthropomorphism).**

God created man in his own image, and the spark of divinity in man and the humanity of god were mingled together by the clever transference of human attributes and attitudes, concepts and experiences to man made images. The helpless mind had no alternative other than this device to build up further his religion, The vedic rishis versified the manifestations of nature in hymns and converted them into gods, thunder, lightning and rain into Indra, storm into Rudra, but without images and temples, while in Puranic religion man personified his own qualities in images in temples. This personification developed from the epic age (200 B.C. - 300 A.D.) reaching full maturity in the puranic period of the Imperial Guptas 400 A.D., bhakti being the golden link between man and God. This process of personification of gods brought out the most beautiful, pleasing and meaningful aspects of Hindu religious culture, and art focussing the fusion of the rhythm of the spirit with movement of living beings, in the names of the deities, their acts, weapons, number of limbs, shape of the body and face, vahanas which are all described below under the various gods. Multiplicity of limbs denotes greater than ordinary power.

### **Saiva cult. or Saivism.**

#### **Nama-sivya or Nama-si-vayam.**

Nama (ours) Siva-ayam (things or devotees of Siva) means "Ours are the crowd of Siva devotees". Saiva hymns described "Siva as being everything in the universe, every aspect of society and nature". "Satarudriya vedic hymns give obeisance to the Lord



of all strength, Lord of food, counsellor at assemblies, to the God who is benevolent as well as terrible, obeisance to the redeemer, to the bringer of peace and happiness, to the producer of well being and joy, who is to be lauded with hymns, and who is also there. where hymns do not reach". Siva worshipped in his diverse forms as Sivalingam, his consort Parvathy (sakhtism), his children and associated minor gods like Bhairavan (born of Siva's blood) constituted the system of Saivism. Harmony exists between Saivism and Vaisnavism. A devotee worships one or both, Both images may be found sometimes in one temple. Hari-Hara (Vishnu-Siva) as an example of accord is demonstrated by Vishnu being married to Lakshmi, daughter of Siva. Siva is said to have been pleased with the great devotion his son-in-law had shown him so much so Siva gave the Chakra, disc wheel as a gift which is one of the principal attributes of Vishnu. Hindu worship is individualistic and not congregational. Collection of people in festivals is an unorganised incident and not a conventional affair. The villagers venerate Siva as a family friend, a father with a wife and children like themselves with whom the people mix up as their lovable companion, offering gifts of food and sharing with God the sacramental meal. Masses join their deity in fun and frolic in sacred festivals (thiruvilas), who is easily pleased and who answers their calls in times of distress or disease, Purity of temples, images, priests and devotees, minds and offerings, accuracy of assonance of mantras are essential. The bath of the God known as abishekam with panchakaviyas (five bovine products), now with panchamirtham, honey and sugar substituted for the two bovine excreta, annointment with sandal wood etc are part of the rituals.

### **Lord Siva.**

He is ambivalent and belongs to the Trimurthi, Brahma being the creator, Vishnu the protector, Siva the destructor, sustainer and obscurer by the powers of his maya, who offers grace to the suffering world. His image is smeared with holy ash with necklet of skulls and the river Ganges flowing from his long matted hair therefore named Kangatheran, top tuft of hair ends with a knot to which the crescent moon is fixed, all suggesting Siva's ascetism. He is the Lord of fertility and fecundity. As Pasupati, he is Lord of creatures and animals, as Mahadeva he is the great God of



the Linga cult, pillar of cosmic energy, great Yogi of snowy Himalayas. His other names are Linga, Iswara (Ordainer), Isan, Ch embu, (the copper coloured) and Lord Nataraja of Chit (wisdom) ambaram (shrine), shrine of wisdom, the dancer of playful joy of creation, Suntheram and Sundereswarar of Madura, Amereswara of Amerawathi, the holy city. He is Jnanakannan-yogi with the 3rd eye of wisdom that kills lust. He is also Sankaran, Theagarajah and Thatchina-murti (victorious), raising life to higher spiritual intent.

### **Linga.**

This phallic symbol is a popular Tamil cult. He is Mahadeva (Great God) or Mahakali (God of time), a pre-aryan deity of Proto-Australoid origin arising from the digging stick, an agricultural implement of those people. Early Aryans reviled against this cult of the male generative organ and invoked their national God Indra to destroy it. It was well established in the M. B. period and is mentioned also in the I. V. age. It is seen as a short post with a knob on the top, placed on yoni or ring stone, the female principle. The sky is represented by Linga and the yoni which supports it is the earth. The purest and easily procured materials such as fresh flowers, pure water, young sprouts and sun dried rice are the offerings. The mantras recited for him describe him as beautifully four armed with five faced form, a battle axe in one hand, a deer in the other, the other two arms are shown in assurance and boon conferring poses. The five faces stand for his five fold aspects, destroyer, creator, sustainer, obscurer and distributor of grace to a suffering world. The Linga cult was established in the Kannara country by Bassava a minister of Bijjala, the Jain king who lived in 12 A. D., after the death of Someswara iv. of Kalyani. Bijjala usurped the throne of Kalyani (1294) 94 years before the first Muhammadan invasion of Ala-ud-din in the south. Siva created a man to stop the hostile practices of the Jains and Buddhists. A bull form of his energy was sent to earth as an incarnation in the form of a Kannarese Brahmin born near Bijapur by name Bassava (a bull, nandi). Bassava, assassinated the Jain Bijjala after which Chenna Bassava his nephew succeeded in re-establishing Siva-linga worship in the Kannarese country. These Vira-Saivas, champions of Siva wore a lingam round their necks and worshipped nandi, bull of

Siva. A huge and imposing nandi rupa is displayed in Mysore. Urdhara Linga is the erective force. A legend says that in an argument between Brahma, Vishnu and Siva as to who was the superior power. Siva exposed his powerful erective force, the divine pillar of fire and won the dispute. Siva-lingam was also worshipped in Peru, Greece, Rome, Asia minor and Mecca in very ancient days.

### **Five lingams.**

There are five lingams in five shrines in south India representing the five cosmic elements. Earth Linga at Kanchi, a perennial spring at Jambukesvaram near Trichy is the water Lingam. Fire Lingam at Tiruvanamalai in south Arcot, air Lingam at Kalahasti in north Arcot and finally ether Lingam at Chidambaram or Thillai. Ether being invisible, there is no image for it in this shrine.

### **Mother Goddess.**

Specifically a Dravindian Goddess, ring stones and female figurines were found in the I. V. excavations. She was Ambika, spouse of Rudra of the vedic period, Uma (Aum-goddess of spiritual wisdom). Her names are legion. Her benign names are Shasti (mother of Kandasamy), Gauri (yellow lady) Devi (goddess) Annapurana (goddess of bounteous rice) Bhumadevi (earth goddess), Uma (fair daughter of Himalayas or goddess of fair weather) Sarvamangala (always auspicious), Kanniya (maid), Kanniyakumari (youthfull virgin) Sakambhari (nourisher of herbs and mother of white flowers), Hariyarimata, (mother of greenery). Parvathy and Lalitha consorts of Siva, Mahamaya (goddess of illusion) Alakhya (protector from epidemics), Meenakshi, the fish eyed lady of Madura. Most names of Hindu women are after her benign aspects. Her malignant names are Chamundi, Durgha (demon slayer), Sitala mother of small pox, Marimata, goddess of cholera and so on.

Mother Goddess is worshipped under different names all over India from the Himalayas to Kanniyakumari. She is Tulaja Bhavani in Maharashtra, Kshira in Kashmir, Kali in Bengal, Kanakhya in Assam, Chamunda in Karnataka, Kamasi or



Kannyakumari in Kerala, Jeevala Muktin in Punjab, Ambaji in Gujerat and Vindhiya Vasini in Uttara Pradesh.

**Durgha.** Trqss (Greek). Daughter of Himalayas of the Aranayakas and Upanishads. She is eight armed, deployed in pictures in the act of killing a demon, the eight arms representing 8 goddesses who had come to assist her in this slaying act. She fittingly rides on a lion.

**Kali.** This black lady is one of the seven tongues or flames of Agni, the sacrificial fire. She had come down to earth in the past for the destruction of evil and strengthening of gods. She is four armed holding in one hand a skull, sword in the other, severed head of a demon in the third, the fourth hand assuring her devotees of her protection. / Wears a garland of skulls. Her skirt is sewn up with severed heads of several demons, with bare feet, and tongue out, a fierce goddess worshipped with fear.

She dances naked in the crematorium over dead bones reminding her devotees of death in the midst of life, warning them of preparation for their next life. Nakedness means that space is her cloth, emphasising her all embracing power on earth.

**Lakshimi (a consort of Vishnu).** Known as Sri, signifying beauty and prosperity, good fortune, abundance, wealth, goddess of corn and harvest, invoked in house warming ceremonies as a bringer of prosperity to the house, her picture being hung in the inner walls of homes. She is seated on a lotus flower with a full bloomed lotus in one hand, she confers boons with the other hand to her devotees.

**Sarasvati.** A personification of the holy Sarasvati river on whose banks thousands of rishis sat in meditation, at the period of Sarasvati culture. Her vehicle is swan, whiteness connoting purity and powers of discrimination. Yellow flower symbolises her as the goddess of music. With a manuscript in her hand, she is goddess of letters, learning and fine arts. She is Shasti, consort of Brahma and mother of children. As such she blesses books, pens and pencils of children placed before her on the Sarasvati

puja day, when implements of artisans are also blessed. She is goddess of wisdom, songs and music.

### **Pillayar.**

**(Pillay-ar means child of Siva by Parvathy).**

He has two or four arms holding a pot of sweets in one hand, a hatchet and radish in the others. Wears beads. He has different names according to his various functions.

#### **1. Remover of bad luck and obstacles, before commencement of auspicious functions.**

Here he is Wigneswara, Vinayagar or Ainkaran, Ain (five) karangal (limbs). As Ainkaran he is five limbed. The fifth limb, the elephant trunk is bestowed on him with strength of sakhti force powerful enough to remove obstacles and bad luck. His elephant trunk curled to the right, together with his forehead and eyes, gives a picture of the mantric syllable "OHM".

**2.** He broke one of his tusks to use it as a pen for writing, which shows his wish for literature.

#### **3. Lord of agriculture and protector of corn fields.**

As such, he is an epicure seated down ready and alert to eat in an instant, the first fruits of the fields which he had protected during the harvest season and offered to him as reward, milk rice, sugar from sugar cane and plantains etc, all carbohydrate food that fattens this feaster who is therefore a fat god with paunchy belly. His vahana the mouse, is held in check under his feet so that the mouse may not stray, gnaw and destroy crops and corns. Sri Ganesha Nama, Gansam Deo, the gramadevata of the animistic period of the primitive Dravidians is also protector of crops.

**4. Lord of prayers and wisdom, as Ganapathy.** When Siva tested the wisdom of his two sons ordering them to make a circuit round the world, Kanda ran wildly all over the circle of the world, while Ganapathy made a short circuit round the body of Siva and sat at his feet in an attitude of prayer. Ganapathy is also a vedic terrestrial god of wisdom and prayer.



**5. Bachelor God.** He was condemned to be so by his mother, as a penalty for an incestuous thought of his.

### **Karttikeya. (brought up by six Krttikas).**

The name Karttikeya arose from the 6 Krttikas (divine astral ladies) who nursed and brought him up, therefore at infancy he had six faces and bodies (Arumugam or Shanmuga-six faced) to be nursed by the six mothers. When nursing period was completed, the six bodies welded together into one (Skanna meaning six babies welded into one) or Muruga the beautiful child. He is the puissant and the present God of the Tamils in this kaliyuga aeon. There are several large temples for him in the north and east of Ceylon. His vehicle is peacock, a part of the Asura whom he killed. Subramaniya and peacock are enemies of snakes, peacock standing on a crumbled snake. He has a bow and arrow in his hand, a hunting and warrior god with many names Saravānai Pahawan, Sivakumaran, Sativelu, Swamynathan, Kathiresan, Kandasamy, Karthegeesu, Mahasena, (commander of forces), etc. Most names of the Jaffna men go after the various appellations of Siva, Pillayar, Kandasamy or Vishnu. In Maharastra he is a confirmed bachelor god.

### **Vairavar.**

A Dravidian God with 18 arms and garland of skulls, ear-rings, armlets of snakes, serpent round his head, a fitting husband of blood stained Kali, an always standing God, frightful, a trident in one hand with hour glass drum on the other. He lives on ghee. Sometimes a trident or a stone kept at the base of tamarind or other trees represents him. He has also a sword in one hand and bowl of blood in the other. Dog is his vahana. He is also known in Lanka as guardian of hidden treasures.

### **3. Ways of worship.**

Hindu worship requires mental, verbal, physical, visual and auditory efforts. Mental effort consists of yoga practices, meditation, reading of scriptures like the vedas, epics and puranas. All other efforts are lumped together below for convenience of description.

## **1. Images (already described).**

## **2. Pujas.**

The officiating priest begins his holy ceremonies at the auspicious moment by invoking the God to the image by invitary mantras by his mouth, and acts with his hands the 16 upasharams which are called panchalarti or panchalankaram. These upasharams consist of displaying before the God certain meaningful items like a mirror, umbrella, flag, banner, flywhisker and fanning, one after the other, waving of auspicious lights ending at the height of the ceremony with the show and movement of camphor lights, when the devotees shout out in ecstatic prayer. Leaves are torn and scattered on the deity, a form of sacrifice, the old form of blood letting sacrifice had given way to the offerings of vegetable products like fruits, flowers, leaves, water, cooked milk rice etc. These "neyvethiam" offerings when consecrated became prashadam (sacramental meal) which is shared by the devotees. The deity is now taken in a procession round the outer courtyard of the temple on his favourite vahana.

## **3. Sound as conveyer of music and mantras.**

Sound energy is an alternative for shakti or kundalini energy of the yogis which changes disorder to order, instability to stability, disease to health, death to life. A sound wave is a quivering movement of a vibratory matter due to its alternating or vibrating motion. Regular sounds produce musical tones and irregular vibrations cause noises.

Sound wave has an audible range when the vibrations are 40-40,000 per second. Music and mantras come within this range, while ultrasonics though inaudible is powerful to kill bacteria, clot blood and are possessed of wonderful physico-chemical and physiological properties. Sound is said to cure within certain range impotency and reduce blood pressure. Ragas and Raganis have in experiments increased the size and number of banana fruits.

## **4. Mantras.**

Mantra is a mystic syllable or word in Sanskrit the



language of gods, initiating a sound wave revealed to man by seers, containing an inner realised meaning. When correctly articulated it has the power to initiate and maintain the world. Repetition of mantras over and over again induces concentrated attention of the mind on the deity. The universe which is under the control of destiny is in turn under the influence of mantras. Destiny according to physiologists lies in blood groups in the chromosome bands. A change in the chromosome causes a change in the destiny of the new born. Mantra set forth can do benefit or damage against whom it is directed. Mantras are directed towards the deity inviting him down to his abode in image for the benefit of communion of the devotees. Through mantras, messages are also sent out to the gods.

## **5. Music.**

The sound of the drum and the breath of the wind instrument purify and pump into the atmosphere inspirational sounds inducing ecstatic concentration of the mind on the deity, and drives away evil spirits. Music retells the epics and purana stories. Ragas and Raginis create mood for meditation.

## **6. Gifts.**

They are given for appeasement of God, as expiation of sin and acquisition of merit and mental peace.

## **7. Baths.**

They cleansed the external body inducing purification of the inner spirit. The waters relieve you of your dirt as well as your sins. In baths one makes an attempt to enter into communion with the spirit of waters. Feet washing, absence of sandals and upper vestment, are signs of humility before God.

## **8. Postures.**

Sacred thread is put on the right shoulder only for sraddha ceremonies. The seat must be kusa-grass or purified ground or deer skin. The devotee must sit crosslegged facing the deity north or east. Right hand is the proper limb to touch materials involving worship. There are different positions of the hand and

careful regulation of fingers. Each position has special significance. Language of the fingers or mudras expresses spiritual intent.

## **9. Niyasa.**

Niyasa is touch of the body of the deity by the priest in the forehead and other selected spots equidistant from the back of the deity. Tagore says that we must not only speak to God but also touch him.

## **10. Dances.**

Eulogistic acts to God by devadases.

## **11. Breath Control.**

Conduces to concentration and avoids distraction.

## **12. Beads.**

Repetitions of mantras counting beads are for stabilisation of the realised soul lest it reverted to "malas" or impurities. Beads are also the tears of Siva at the sight of the tortures of the devas by asuras.

## **13. Namaskaras.**

Man holds his hand in an attitude of prayer with head bowed, which he does to the universal Siva, who is present in the soul to which greeting is made. One particular soul does namaskara to another particular soul in whom Siva resides. All souls therefore greet each other. A devotee falls down and then rises up before his deity; which in a fallen state he drops down all his sins, and when he rises up, he gets up with fresh uplifting ideas.

## **14. Food.**

Food plays an important part in the preparation of the body and soul for the physical and mental efforts of worship. It should be of a character that would not arouse the passions or



obstruct concentration of mind. Food should be taken preferably after worship.

### **15. Fasting.**

Fasting is also a form of worship of God.

### **16. Clothing.**

Devotee should neither wear upper garment nor sandals nor sewn dress which should be of cotton.

### **17. Vermillion.**

Vermillion is a reminder of the old sacrificial blood. Nowadays "pottus" or tilakas are of fanciful colours used as fashionable cosmetics to suit sometimes the colour of the sarees and earrings. The "pottu" is supposed to be the third wisdom eye of Siva and is of south Indian origin. Vertical markings or "namam" on the forehead are distinguishing marks of the Vaisnavites. Horizontal markings belonged to the Smartas and Saivites.

### **18. Philosophy of Tiruvesa, tiru-neeru or (holy-lines), Viputhee or pasa-mala.**

The above is emblematic of the destruction by burning of the "malas" (the three impurities anavam, karma and maya) i. e. the rope pasam that binds the soul to this world and body. The worshipper utters Siva-Siva, dips his three middle fingers of the right hand in this ash and draws them across the forehead from left to right leaving three horizontal lines symbolic of the three impurities anavam, karma and maya, (Pasam, vide Saiva Siddhanta philosophy) which was burned in the sacred fire of love of Siva. Tiruneeru is the burnt ash of these three impurities which form the rope (pasam) that binds the soul to this world.

## Vaisnavism.

1. Alvar movement.
2. Vaisnava philosophic system.
3. Vishnu cult.
4. His incarnations.

### 1. Alvars.

The earliest were (a) Poygai of Kanchi. (b) Puddam of Mallai. (c) Pey of Mylapore. There were about 12 alvars of various castes. (d) Tirumalisai of Chingleput contemporary of Mahendravarman I and Appar (600-630). (e) Tirumangi. (8 A.D.) most celebrated of all the alvars who had met Sambandar. He became a highway robber and changed his religion in order to carry off a Vaisnavite doctor's daughter of a higher caste. He is said to have robbed solid gold from a vihare in Nagapatnam to pay for the renovation of the Srirangam temple. (f) Periyalvar, a Brahmin who won a religious debate in the court of the Pandyan king Srimara Srivallabha (850-600). There were others of different social orders, Andal the only woman, real or adopted daughter of Periyalvar, Tissupan an outcaste, Kula-sekara king of Cherala and a Tamil and Sanskrit scholar who sang eulogies of the shrine of Srirangam, and Nammalvar a Vellala. Nathamuni (985-1030) shaped Vaisnava canon with the alvar songs, emphasising the guidance of a living God. Yamunacharya, a grandson of Nathamuni was the bridge between the alvars and Ramanuja, the former out of admiration for the learning of the latter handed over his mutt, temple and school at Trichy to Ramanuja.

## Bhakti philosophy.

1. It always required single minded devotion to God with unquestioned fervour which in turn gave a rich return to the adorer in the form of the grace of God. This grace of god was one instrument among many, or the ultimate single instrument with which the soul can earn ready union with God.

2. The sages attached different names to Vishnu in their philosophic speculation and these names had nothing to do with their respective philosophies. Ramanuja adopted (1037) Vishnu,



while Nimbarka (1162) Vallaba (1473) Chaityana (1485) adopted Radha-Krishna cults, which later degenerated into erotic excesses and ruined the cults.

## **Ramanuja**

A Brahmin born near Madras and studied at the Sankara school of philosophy of Kanchipuram. He fulfilled the dying testament of his elder admirer Yamunacharya by succeeding the latter at the monastery at Srirangam. Kulattungo I. Choladeva a strong Saivite did not approve of Vaisnavism nor Ramanuja's promiscuous dealings with low born sudras and panchamas and Ramanujachariya's advocacy of temple entry for these people even once a year as a token. He therefore fled to Mysore in about 1098, where he lived for about 24 years under the Hoysala emperor Vishnuvardhana whom he converted to Vaisnavism. Being a good organiser he did not idle himself there, but launched himself into social activities, building maths, temples and several irrigation tanks. With the submission of Vishnuvardhana to Vickramaditya II the Kalyani king in about 1122, Ramanuja returned back to Srirangam to pick up and continue his good work. He travelled and spread Vaisnavism all over India. He was a great philosopher, a liberal, social and spiritual leader.

### **2. His philosophy.**

#### **Qualified Advaita monism.**

**Relationship.** God is not absolutely different from the individual self and the material world as a dualist like Madhava enunciated nor is he absolutely and unqualifiedly identical with the self, like in Sankara's absolute monism. According to Ramanuja God as absolute, contains within himself material objects as well as final selves as his internal and integral parts or qualifying attributes.

**Qualified monism.** The identity of self with Brahman aims at identity between two different forms of the same reality namely Brahma as the creator of the universe and as existing in the form of man as between whole and parts.

#### **Liberation or Moksha or Mukhti.**

Bondage of self to the body is due to ignorance. The self

wrongly thinks itself as the body and seems to enjoy and suffer as the body does. Liberation can be attained by philosophic knowledge i.e. by study of the vedas, religious literature and by meditation. These acts will destroy the accumulated effect of past deeds (karma) which stand in the path of knowledge, in the alternative bhakti to Vishnu is alone sufficient to lead the soul straight to liberation. Soul created as some substance of God and emitted from him can obtain bliss not in absorption in God but in existence near him.

### **Schism of the Ramanuja sect in 1314. A.D., into the northern and southern wings.**

1. Northern wing. (Vadagalai) (a) Canon-orthodox vedas. (b) Mukhti obtained only by individual effort, like a young monkey clinging to his mother for milk. (c) Language-Sanskrit. (d) Leader, Vedanta Desika.

2. Southern wing. (Thengalai) (a) Canon-Nalayira prabhandam collections of alvar songs) (b) God's grace and mukthi come to one without effort (kitten carried by the mouth of a cat and fed.) (c) Language, Tamil (d) Leader, Pillai Lokacharya (1213), non Brahmin. He left Srirangam with its sacred image during the Muslim invasion, whereas Desika, poet and philosopher had to hide in (1268) under a heap of dead bodies at Srirangam and escaped to Mysore till the Muslim storm blew over.

### **Dvaita or dualistic theism of Madhava, philosophy of two (1200-1275).**

Madhava was a south Cannarese Brahmin of the Vijayanagara period who studied Sankara's philosophy at Srirangam. He was robbed of his library and was harassed after a defeat in a religious debate with another acharya of Sringeri at Trivandrum. He travelled all over north India and the Himalayas. After a ministry of 80 years he suddenly disappeared at the age of 94 years, while teaching.

### **Relationship.**

There are two ultimate categories of reality (1) Absolute independent of everything, Vishnu (based on Bhagavatgita) (2) Relative completely depending upon and subordinate to the absolute.



Everything on earth are living organisms. Lord, self and material in permutation make up five relationships.

### **Liberation.**

By true knowledge about soul's relationship with Brahma and material world. God's grace is more wanted than knowledge by itself for liberation. Salvation is perpetual living release.

1. **Nimbarka.** 1162, a younger contemporary of Ramanuja and a Telugu Brahmin who lived in Madura and developed the (dvaita-advaita philosophy). God is different and non-different, dual and non-dual, with three categories of reality. (1) Ishvara (2) Jiva. (3) Jagat. (world). Realisation of God is by bhakti induced by study of scriptures and meditation on self and world as manifestations of the supreme being.

2 **Vallabha.** (1479-1531). A Telugu Brahmin whose parents had migrated to north India, born in Benares, contemporary of Chaitanya. He exalted theocentric bhakti in preference to knowledge as means of liberation. He banished Smarta scholars in public debates at the court of the great emperor Krishnadevaraya. King Sadasiva at the request of Ramaraya gave him 31 villages in order to maintain a temple at Kasi, his birth town. His cult degenerated into erotic excesses. His philosophy is pure (suddha) monism.

3. **Chaitanya.** The greatest philosopher of Bengal (1485-1553). A Brahmin born at Nuddea near Calcutta, his suprarational dualistic monism cannot be grasped by logical thought, a missionary who propagated his creed with peregrinations, songs, dances and music with a guru and non-observation of caste.

### **3. Vishnu cult.**

Vaisnavism is a post vedic cult, Saivism was pre-vedic and Dravidian. As Vasudeva an ancient hero, he is characterised with love of righteousness (dharma) and performance of one's duty without any desire for reward, Vishnu as Trikrama with three wide strides came to light first in R.V. as quick moving sun and in later vedas as saviour of mankind. Vishnu came to occupy the place of Varuna, forgiver of sins, when Varuna was gradually forgotten. Vaisnavism was the religion of the Maharatta and

Vijayanagara empires. Vishnu is represented in image as four faced and four armed. The central face is human as that of Vasudeva, the other faces represent various additional ideals. He lies recumbent in a padmabha yoga posture over the coils of the serpent Seshta or Ananta which floats on the ocean of milk. His hands hold a conch, disc, lotus and mace respectively. His vahana is sunbird named Garuda, a mythical eagle, chief of the feathery race who carries the God of three swift strides rapidly on its outstretched wings. Vishnu and Garuda are enemies of serpents. Tulasi is his favourite tree which has curative properties, the destroyer of evils of the present aeon, and white flower is his emblem. The mention of his other name Narayanan is equal to the uttering of the mantram "Aum," another name is Chakrapani or possessor of Chakra or disc, with the latter he wards off and saves humanity from peril. He is also arthi-devan (ancient God).

### **Incarnations.**

Vishnu is the only God credited with incarnations. There are at least ten avatars.

(1) Fish saved the vedas from demons. Saviour of the first man, Manu the Law Giver was saved from floods.

(2) Tortoise. Supported Mt Mandara when it was used as a skimming rod to churn nectar from the ocean. Goddess Lakshimi and other precious objects arose out of this churn.

(3) Boar, to raise the earth when it was dragged down to the nether region by demons.

(4) Man Lion, to destroy a terrible demon who was planning to kill his own son.

(5) Dwarf. To cutwit a demon king who granted a small space of three strides for the dwarf to move about. The dwarf assumed gigantic form. His first stride covered the sky, the second one filled the earth, he placed the third step on the head of a demon king and sent him down to the underworld. Thus his elder brother Indra and others sulking in misery deprived of their possessions, were given back their earth and heaven.



6. Parasurama. Bearded sage with an axe, a militant Brahmin who destroyed the Kshatriyas in several expeditions because of their unrighteousness.

7. Rama . Noblest ideal of Kshatriya manhood.

8. Balarama, under canopy of snakehood. Upholder of naga cult, with ploughshare and drinking vessel (bucolic habit) representing agricultural and pastoral pursuits.

9. Sri Krishna. (vide Krishana Part II, Chap. 3)

10. Kalkin, yet to come with flame in hand to destroy unrighteousness.

## XIII.

### 2nd PHASE OF BHAKTI MOVEMENT. 14-17 A. D.

#### Influence of the Sufi cult of Islam.

(Islam means absolute surrender to one God through  
a preceptor).

**Leaders were Ramananda, Kabir, Nanak, Dadu etc.**

The word bhakti is derived from the Sanskrit root "Bhaj" (adoration or worship). The spark of bhakti which shone in the hazy antiquity of the Indus valley, vedic and upanishad religions burst out in full ecstatic force during the puranic period (c 4 A. D.). A revival of personal gods during the Imperial Guptas' period took place with the establishment of images housed in temples and worshipped with pujas and festivals. Temple building was assisted by the devotional activities of the itinerant minstrels. The bhakti of this second phase was distinguishable from the earlier strain by re-emphasis on montheism and anti-casteism, in fact it was the emasculating influence of casteism on Hinduism that gave nourishment to the continuous growth of the bhakti movement with a new shift towards egalitarianism. The Chalukyas, Pallavas, Cholas and Pandyas were free from the menace of foreign invasions between the 6th-12th centuries, though they had their own dynastic wars. In the interregnum of peace they devoted their spare time to build up a Hindu religious system as a bulwark against the inroad in the southern country of Buddhism and Jainism carrying on debates with gesticulations, show of flags etc. Against the background of the cosmic grandeur of Siva at Badami, Ellora, Elephanta, Tanjore, Chidambaram and Rameswaram etc. the underlying spirit of Dravidian culture was revealed in the emotional lyrics of the Nayanars and Alvars (6-9 A. D.), followed by the intellectual speculations of the great Brahmana Acharyas (9-12 A. D.). In this way did the south take up the leadership of Hinduism and the big void in religion created by socio-religious disintergration that followed the hammer blows of the Muhammadan invasions in the north, was filled up from the south. Bhakti as a Dravidian gift was transferred to the north.



in return for the treasures of the vedic religious rituals and vedanta which were received with open arms by the Dravidians at the dawn of history. The Vaisnavite wing embedded in its cult a conception of equalitarianism. Ramanuja the first Vaisnavite philosopher opened the temples once a year as a token measure for the low castes among whom he preached. This did not please the Chola monarch probably Kulattungho I a strong Saivite, who drove him out to the Mysore country. Later on Ramananda became the bridge builder between the north and south and conveyed the teachings of Ramanuja and spread them in the north through his disciples belonging to all castes, as well as by his own itineraries. From the times of the Imperial Guptas and later the Nayanars and Alvars, up to the present time the path to God is the bhaktimarga.

The general principles of this Vaisnavite movement were:—  
 (1) Absolute self surrender to God (Prapatti) with the help of a guru to get God's grace. (2) Abnegation of caste and social distinctions. (3) Rejection of the vedas, rites and external formalities, images, superstitions, austerities and priestly garbs in the later stages. (4) Propagation of their faith by appealing to the heart of the people through their own vernaculars and not Sanskrit. (5) Eclectism with some divines (Kabir, Dadu and Nanak). (6) Dissemination of their teachings by peregrinations, songs and dances with ecstatic fervour.

### **Ramananda, (14 A.D).**

He was born at Allahabad, settled down and studied at Benares, a follower of the Ramanuja school and the first to introduce the southern Vaisnavite bhaktism to north India. He came in contact in his journeys with the Sufis and was influenced by them. Sufis are Muslim divines with the doctrine of Prapatti and preceptor. His disciples belonged to all classes, Kabir a weaver, Sena a barber, Ravidas a cobbler. His school split up into three sects:—(1) Ramaites to whom he belonged. (2) Krishnavites (3) Kabir—panth (a mixture of sufism, veda, adavaita and yoga). The first concept of Ramarajya on earth was his. The eclectic saints Kabir, Dadu and Nanak tried to bring about a bond between the Hindus and Islam.

## **Kabir (1410-1578),**

To him "Religion was an empty show, Hindu and Turk were pots of the same clay", he believed in a religion of love and unity of all classes. He was no ascetic. He had a wife and child, and a home to him was an abiding place helpful to attain the real. He sought reality through mystic intuition (sahaja), he was a son of a Brahmin widow who abandoned him in his infancy near a temple at Benares, picked and brought up by a another Brahmin family.

## **Dadu (1544) a cotton weaver.**

A Kabir follower, met Akbar once, noted for gems of songs.

## **Nanak. (vide Sikhism),**

## **Tulsidas (poet of the Rama cult),**

**1532-1623.**

A native of Benares and the author of the famous Hindi Ramayana (like the Tamil Ramayana of Kamban), Ramacharith-ramanasa (pool of Rama's life), a book according to Rajendra Prasad is in every one's hands either in the royal courts, colleges or cottages in north India, based on Ramayana, Bhagavat-gita and Bhagavata, explaining the divinity of man and the humanity of God, harmonising bhakti to Rama with bhakti to Siva. It outlines and explains a kingdom of God on earth, Ramarajya without caste and sacerdotalism, with social equality in marriage and family, purification of the body, with self surrender and love of God and righteous life of contemplation. Mahatma Gandhi, a Ramaite was influenced with the conception of Ramarajya for India after independence.

## **Saints of Vijayanagara,**

(1) Purandhara Das, a wealthy diamond merchant of Poona who gave up his wife, child and everything, to become a disciple of Vijayaraya the patron saint of Vijayanagara, during the reign of Krishnadevaraya a contemporary of Akbar. He explained the



essence of the upanishads in songs. (2) Kankadas of the hunter class was another disciple of Vijayaraya who sang hymns in praise of Hari.

## **Saints of Maharashtra.**

**Namdev,  
(1270-1334).**

A tailor who became a poet. His disciples were a gardener, potter, a Brahmin repentant prostitute and others. According to him, a man's religion was tested not by one's benefit but by one's conduct.

## **Tukaram & Ramdas (1608),**

Both were devotees of Vithoba (Vishnu). Shivaji asked Tukaram to become his guru, which he politely declined as in his view it was not possible to enjoy spiritual joy with world action, and recommended his contemporary Ramdas for that assignment. The latter was a practical man with a golden mean as his path in affairs. Tukaram being a Sudra, was persecuted by the Brahmins.

## **Sivaji (1674),**

The idol of Amba Bhavani, Goddess of the Sivaji family was destroyed by the Moghuls which fired Maharashtra to great heights of action in defence of Hinduism. Sivaji picked up the cause of Hinduism in the Deccan a year before the fall of the great Vijayanagara empire, at which time Govind Singh, the tenth guru was laying the foundation of the militant Khalsa brotherhood. Sivaji crowned himself King of kings at Raigarh on 16-7-1674 and continued the difficult task of the Vijayanagara empire of preserving the Hindu political, social and religious order from being destroyed by Islam.

## **Sikhism (which means seeker) 1469-1529.**

Recent records found, state that Guru Nanak came to

Jaffna and other places in Ceylon from Nagapatnam in 1510, on his way meeting Chaitanya at Puri, during the July car festival of Jeganath.

Nanak was the founder of the Sikh race and religion, an eclectic follower of Kabirpanth, seeking harmony between Hinduism and Islam. The fundamentals of his religion consisted in the rejection of the vedas, accepting one godhead and the karma theory and upanishad. The Adi-granth the Sikh holy book was composed by the 5th guru Arjūn (1563) who was put to death by Jehangir. "The blood of the martyr became the seed of the church", the Sikhs forming a new military order. The Granth is made up of a collection of hymns by Hindu and Sikh saints the saints of Maharashtra, Jayadeva etc.

The Adi-Granth deposited in the golden temple of Amritsar is worshipped now like an image with rites and processions by the Sikhs. There were about 10 gurus between 1500 & 1708, all of whom had some trouble or other, even execution and imprisonment at the hands of Moghul emperors. Akbar granted the 4th guru Ramdas, a piece of land near Lahore on the banks of a tank which on account of its healing properties had acquired the name of "pool of immortality" (Amritsar) where the guru built a shrine which was later destroyed by Durrani. It was rebuilt as the famous golden temple by Ranjit Singh (1792) the lion of the Punjab who recovered Lahore. Teg Bahadur, 9th guru was given a choice between Islam and the sword, who preferred the sword and was executed by Aurangzeb. The 10th guru was the most powerful of the lot. He established the Khalsa, the Sikh military order, with a common language without social distinctions. The initiating ceremony of a novice was the stirring of a pot of water with a dagger. This ceremony was called "pahal". Once they entered this fraternity they should not turn their back on a foe. They had five emblems, beginning with the letter K with distinguishing characteristics like long hair, short dhoti etc. The Sikhs are distinguished by their beard, turban and tall and well built figure. They attracted the attention of the world in 1961 by an agitation for Punjab-suba (home rule) which was not granted by the government. Master Tara Singh at the age of 72 years staged a fast unto death for this purpose at the golden



temple which he gave up on the 49th day, either by weakened will or on the pleadings of his friends to save his life. However the Akali-dal (Sikh association) inflicted a number of punishments on him for breaking the fast. He submitted and was found undergoing punishment, among others cleaning the shoes of street goers in the streets of Delhi. At the Chinese border incursions of 1962 Tara Singh came forward with a valiant call to his people to support the war efforts wholeheartedly announcing that a Sikh was born to die for the Granth and his country. The Sikhs had collected over a crore of rupees in two weeks for the national defence fund and offered 20 lacs of people for military service. The city of Amritsar donated golden jewellery equal to the weight of Mr. Nehru on his 73rd birthday in support of the war effort. Races other than the Sikhs like the Sindhis also worship Guru Nanak as a Hindu saint.

### **Chaitanya Mahabhrabu.**

1485 1845-1533 1485 ~ 1533

A Brahmin born in Nuddea, north of Calcutta in a shed under a nimbi tree during the persecution of the Hindus by Sikander Lodi, and therefore named Chaitanya Nimi. He followed the Ramana-juja tradition becoming the greatest rishi of Bengal. A brilliant intellect, author of the intricate philosophy of suprarational dualistic monism difficult of grasp by logical thought without long concentration, he marched through the cities and villages of Bengal with drum beating, flag waving and dancing with intense love for Radha and Krishna establishing Vaisnavism in Bengal. He revelled at the beauties of nature, with a note of gladness though an ascetic. Nityananda one of his disciples admitted to his fold a large number of Buddhist monks and nuns.

## XIV

### KINGDOMS OF SOUTH INDIA.

A panoramic view of the south Indian scene that straddled Dravidian history for about 1000 years, looking backward now from a distance of 1400 years gives one some unpleasant reflections. This period covers from the establishment of the Chalukya dynasty in 543 A.D. by Pulakesin I to the end of the reign of the last Vijayanagara emperor Srirangam III (1675). The several inter dynastic wars for territorial expansion appear from our present standard of thought not commensurate with the results except for the maintenance of the kingly tradition of digvijaya (wish to conquer) for the sole glory of kings and dynasties without material gains for the common people. Once a quarrel was started passions of revenge and retaliation became duties and the fire of warfare was continued to be kept burning. The inexorable laws of history, the rise, fastigium and decline of a kingdom are positively demonstrated in their history. The average viability of a dynasty was about 250 years. When two powers fought each other with relentless fury for two centuries, both reached a peak of exhaustion and were not able to impose one's final will on the other by conquest. The empires therefore vanished through strain of internal disruption and the feudatories split up the empire among themselves as had happened to the Satavahana, Chalukya and Chola empires. In the case of the Cholas and Kalyanis the bone of contention was the Telugu country of Vengi, as was the Raichur doab between Vijayanagara and Bijapur. The kings were the leaders of war, patrons of arts, literature, culture, temple building and religion. Agriculture was the basis of the sinews of war and peace time activities. During the interregnum of peace, activities of art and upkeep of prosperity were undertaken. The Cholas laid special emphasis on agriculture. They specialised in building tanks, irrigation channels, dams, construction of bronze articles and encouraged autonomous village organisation. Culture reached special heights in the Pallava and Chola periods. One point for notice is that the north Indians right throughout never interfered in south Indian affairs except in two instances when their invasions were rolled back as already mentioned earlier.



## Formulated Dravidian kingdoms.

Three kingdoms arose in the middle of the 6th century in south India after a long night of 200 years. Pulkesin I laid the foundation of the Chalukya empire by converting a hill into a fortress at Badami or Vatapi (c 543) where he erected a temple and also temples in the neighbouring towns of Aihole and Pattadakal (place of coronation stone). The Chalukyas or Solonikas were like Rajputs probably of Gujara origin from Iran. According to legends, the Chalukyas and a part of the Rajputs, arose from the fire pit of Mt. Abu in south Rajputana as replacement of Kshatriyas who were exterminated by Parasurama, the Brahmin incarnation of Vishnu, and therefore were indigenous people. Chalukya empire consisted of the Cannarese speaking territories of Karnata, Kadamba and Bijapur districts of Bombay presidency i. e. Maharashtra and the area between Cauveri and Narbada rivers. Pulkesin II after subduing minor powers started a war by trying to measure in the digvijaya fashion his sword with that of the great king Mahendravarman I Pallava a convert to Saivism from Jainism by the Nayanar. Appar (c 620). His son Narasimhavarman Mahamalla after whom Mamallapuram was named, defeated Pulkesin who later died perhaps of war wounds. His son Vickramaditya propped up this empire for sometime, The Pallavas were one of the feudatories of the Satavahanas and a branch of the Vakatakas of Berar. Pallavas settled down at Tondaimandalam (land of tondai creepers) with Kanchipuram as capital, Their territory was the southern part of the Andhra country at the mouth of Kistna and some Cannarese districts, north and south Arcot, Chingleput, Trichy, Tanjore and Kanchi. They first were patrons of Buddhism and Jainism and later Saivism. They followed the Brahminic religion and also worshipped like the Kadambas, Subrahmanya who resided in the kadamba tree. Vickramaditya II was a thorn on the side of the Pallavas and overran Kanchi several times, Nandivarman Pallavamalla was an ornament of the Pallavas who built the Parasarathy temple (730) for Vishnu at Triplicane and gave a gift of land to the first Alvar, Tirumangai. Pallavamalla built the Vaikuntha Perumal temple at Kanchi and the rock temple at Trichy. He also checked the powers of the Pandyas to some extent.

## **The rise of Rashtrakutas or Rattas or Maharattas. (753).**

They were, composed of Andhras and Cannarese who were governors under the Chalukyas, and Telugu reddyis, the Dravidian agriculturists. King Kirtivarman II son of Vickramaditya was defeated by his Ratta feudatories Dantidurga of Ellora and Krishna I his uncle in 753. The latter built the famous rock hewn Kailasa temple at Ellora. Nandivarman's queen being a Ratta princess, there were no troubles between the Pallavas and Rattas except for one incursion of Govinda III into Tondainad. The Rattas were occupied mostly with their struggle with the Pratiharas of Kanjau in the north.

## **Rise of the Imperial Cholas. (846-1279).**

They rose from the obscurity imposed upon them by the Kalarasars. Vijayalaya captured Tanjore and celebrated the event by building a temple for Durgha there. He threw out a long line of brilliant warrior kings which lasted 400 years. His son Aditya I with the assistance of the Pallavas and Gangas, delivered a telling blow at Varugunavarman II Pandya at Kumbakonam in 808. He next turned his attention on Aparijita Pallava who assisted him in his war against the Pandyas and killed him in battle while on an elephant mount. In this way passed away in 897 A.D, into the Chola realm the empire of a brave, interesting and brilliant culture laden people of saints and builders of temples.

## **Cholas vs Rashtrakutas.**

With the absorption of the Pallava territory, Cholas became the immediate neighbours of the Rattas and conflicts were therefore inevitable. Krishna III tried to wreck the newly formed Chola empire but had only one victory at Takkolam when he killed in battle Rajaditya and annexed Kanchi and Tanjore, the Rattas being otherwise too busy with their northern neighbours.

## **Chalukyas of Kalyani.**

Taila II, a feudatory of Krishna III founded the above kingdom at the expense of the Rattas. He was said to be an incar-



nation of Lord Krishna, fighting 108 battles and capturing 88 forts of the Ratta demons. The last of the Rattas Indra IV, sick of battles inflicted by the Kalyanis performed sallekhana (death by starvation) in 982.

### **Cholas vs. western Chalukyas of Kalyani, (present Nizam dominions).**

The zenith of the imperial power and glory of the Cholas was reached during the reign of Rajaraja I (985) who ruled for 30 years and his equally illustrious son Rajendra I Chola Deva (1011-44), who between them raised the country to a grand empire. Rajaraja began his reign by suppressing a confederation of Keralas, Pandyas and Ceylon. He sent a naval expedition to Ceylon and captured Polonnaruwa and ruled north Ceylon with his son for about 70 years. During his later days he annexed the Maldives and built a noble Siva temple at Tanjore after his own name to commemorate his victories. Rajendra maintained his father's conquest in Ceylon, sent an expedition to Srivijaya (i.e. East Indies) sacked Sumatra and took king Sangrama as captive and made this country a vassal of the Chola empire. This seaborne invasion it must be noted, took place forty years before the Normans conquered Britain by a similar naval expedition. He also marched up to the Ganges where he defeated Mahipala and brought Ganges water as a memento of this victory and built Gangai-solakondapuram temple near Trichy. Cholas were great sailors being the first south Indian naval power. They carried on overseas trade. Recently at the site of the submerged Kaveripattinam harbour archaeologists found ancient wharf buildings. belonging to the Chola period. Some of the most fierce and bloodiest battles took place for 125 years between these two great empires. The Cholas however were in a difficult position sandwiched between the Kalyanis in the north and the Pandyas in the south revolving round Tungabhadra river. Rajaraja's enemy and cheekmate was Satyasraya (1006). Rajendra's Chalukya opponent was Jayasimha (1042). The Chola enemies of Somesvara I Ahavamalla (1046) were Rajadiraja who sacked Kalyani but was killed in the battle of Koppam (1053), and his brothers Rajendra II and Virarajendra Chola. Somesvara the founder of Kalyani the capital of the Chalukyas

adorned the city with buildings and other amenities. He was a great king but unable to bear any more the blows and disgrace of successive defeats at the hands of the Cholas committed paramayoga (drowning) in the Tungabhadra river on 28. 3. 68. Somesvara II his eldest son succeeded him but the intrigues against him started by his younger brother brought down the Chalukya empire in a later period which passed easily into the hands of its feudatories the Yadavas, Hoysalas and Kakatiyas, between 1187-1190, who however did not fail to continue their dog fights among themselves.

### **The rise of the second Pandya empire.**

The Pandyas were a resourceful and resilient people with a mercurial temperament, whose military strategy unlike the straight forward head long thrusts of the Cholas, Pallavas or Chalukyas, was one of slippery evasion of battles when it became a military necessity and of benefit to them. They had the patience to bide their time. They prolonged a war if it would exhaust the enemy or fray his nerves, clever at hide and seek methods, gaining victory by strategic retreats. Prince Kulasekhara in his defensive war against Lankapura of Ceylon made full use of this successful strategy by hiding in mountain fastnesses and moving all over the Pandya country like a shadow appearing and reappearing before the enemy. Vira Pandya and Sundara Pandya used the same annoying methods before Malik Kafur by running away with their elephants packed up with all their treasures, wives and children leaving the palace empty. In spite of the crushing defeats inflicted by the Pallavas and the Cholas on the Pandyas as at Telleru and Kumbakonam respectively their vitality and powers of recuperation never deserted them. They were all along an uncertain nuisance and thorn on the sides of their northern neighbours, the Pallavas and Cholas which sometimes depressed the mind of the latter kings. Finally Maravarman Sundara Pandya (1216) exiled Kulottunga III and his son temporarily. Jatavarman Sundara Pandya (1251) was a great military genius and conqueror. Mara-



varman Kulasekhara (1268) defeated a combination of the forces of Rajendara II and Hoysala Ramanatha and absorbed the empire of the Imperial Cholas into the Pandyan empire. It was now the Pandyan turn to weaken itself by a civil war of succession between the two sons of M. Kulasekhara, Vira and Sundara Pandyas.

## XV.

### TRAVAIL OF HINDUISM.

Arabia was a moral desert in a land of drifting sand distracted with dissension and debauchery of women, usury and gambling, worship of stones and idols, stars and moon, **without a religious meaning**. When Muhammad from a merchant class was born in 596 A. D., he became essentially a social reformer and saviour of Arabian society and secondarily only, a religious leader preaching absolute surrender to God. He showed his followers one of the ways of attaining paradise and that was by the extermination of infidels (bhavis) or idolatry wherever they came in contact, which was a sacred duty and one successful became a Ghazi. Muhammad as the first reformer of the debased society of Arabia must have meant this formula as a cure for the moral diseases of his own Arabian society. India with jewellery on idols shining like sparks was a fruitful soil for the literal application of this creed by his followers.

#### **Peaceful penetration.**

Pagan Arabs before the birth of Muhammad were in India carrying on trade between Babylonia and the west coast of India where some of them settled down. Malabar was known to the Muhammadans as "Alferilal" land of pepper. Pepper was in strong demand by the Greeks and Romans as a preservative of meat during their winter months. The Arabs brought lots of money to Malabar by this export trade, so they were very welcome and were encouraged by the rulers to marry local women and settle down in the Malabar coast. These were called the Mappilas (bridegrooms). The Zamorins of Calicut went further in ordering one or two males in each Mukkuwa family (fisher folk) to become Muhammadans. Undesirable Muslims who were exiled by the Caliphs of Bagdhad came to India and settled down in the 8th century as Newayats in Konkan, and Labbas at Cape Comorin and south Travancore. The Ravuttans settled down in the 10th century at the busy mouth of the Tambraparni river, Tinnevely district and Trichy. All these were peaceful settlers. In early 9th century the last of the Cheruman Permuals, Bhaskara



Ravi Varma, king of Malabar dreamt of the splitting of the moon, Uddin head of a party of Muslims who came to Travancore from Ceylon explained the meaning of the dream (which meant change of religion) whereupon Perumal became a Muslim changing his name to Abdur Rahaman Sauri, went out and settled down in Mecca where he died four years later. While there, he built 11 mosques in Malabar and sent there fresh Arab settlements. Zamorins of Calicut thereafter shaved their heads, don Muslim garments and were crowned Vice-regents by the Mapillas (Moplahs) considered outcastes, whom the Nairs would not touch. Zamorins swore at their coronation "I will keep the sword until the uncle who had gone to Arabia returned."

### **Travail of Hinduism in the North.**

The governors of the eastern provinces of the Caliphate of Bagdhad were restive to attack India but were restrained by the Caliphs. A cause of conflict arose when the king of Ceylon sent some Muhammadan orphan girls, daughters of Muslim men who had died in Ceylon as a present to Caliph Hajjaj. The pirates of Kutch seized the boat with the girls whereupon Hajjaj sent an ultimatum to king Dahar of Debul for the release of these children, who reported back his helplessness over the pirates of the sea whereupon an expedition was sent under the Caliph's 17 years old son-in-law Muhammad Bin Cassim in 711 who after some reverses was assisted by a shaven headed Brahmin renegade who gave out the disposition of the country, that there were 3000 shaven headed Brahmins, 4000 Rajputs and a temple with a talisman fixed to its steeple to protect the country. Cassim knocked off this talisman in his third attempt, conquered Sind, but could not advance eastward because of the power of the Parihar of Rajputana. Cassim ordered the people to embrace Islam which they firmly refused, whereupon their necks were put to the Islamic sword.

### **Afgo-Turkish raids and the Rajputs.**

In 850 A. D. at the time the Chola empire was laying its foundation in the south, a new order of society arose transforming the ancient Aryan culture, in other words the Rajputs became the new Kshatriya replacement of the old Aryan Kshatriyas who were

exterminated by the Brahmin Parasurama. These Kshatriyas were historically the Rajputs of Surya and Chandra vamsas, descendants of Gujeras and Hunas who came to India from the central Asian plains during the chaotic period of north India after the collapse of the Harsha empire, 200 years after Gupta Imperium. Those who belonged to agni-kula rising from the firepit of Mt. Abu in south Rajputana were local people. The four vamsas broke up ultimately into 36 clans who carved out various kingdoms not only in Rajputana but in Gujerat, Sind, Punjab, Delhi region, and Bengal, so Rajputs were not a people exclusive to Rajputana alone as the name suggests. The Rajputs (sons of kings) considered themselves superkshatriyas and a people of the land forgetting completely their foreign origin. They were therefore haughty to learn anything from others. Men and women were equally brave and gallant, while the men died in the fire of war, women boldly entered the funeral pyre (jauhur) to escape capture by the unclean hands of barbarians. The queen of Prithiviraja, the hero of several hymns of bards buckled the husband's sword and urged him to fight the Muhammadan invaders in the Kurukeshtra battle exhorting him with these words "Life is like an old garment, to die well is life immortal". Prithivi was captured in battle slayed and flayed, while Padmavati accompanied by her maids boldly entered the funeral pyre (1191). The Rajputs were a noble people belonging to a new and higher order of civilisation, patrons of art and architecture, poems and drama, builders of beautiful temples, magnificent palaces and fortresses with a colourful court life and vast amount of treasure. One of their irrigation tanks was 250 square miles. Their religion was chiefly Saivism and Vaisnavism. The principal clan, the Ranas of Mewar were strong Saivites who did their Siva pujas themselves without the intercession of Brahmins. They were like the Scottish highlanders as to their loyalty to their chieftains. One of their faults was dissension among the clans and clannish wars were carried out to earn personal glory to be praised in the songs of family bards. They lacked a proper organisation of war to meet the danger of foreign invasions. They were chivalrous cavaliers and gladiators fully possessed of the Indian tradition of "digvijaya" which ultimately weakened them. They were the unfortunate people who had to stand the first shocks and blast of the Muhammadan invasions in the north.



## The Muhammadans of eastern Afghanistan.

These men were a hardy stalwart meat eating mountaineers, mounted on cavalry who descended into the northern plains of India and treated the Rajputs who were softened with culture and dharma, like chaff scattered all over before the force of the Muhammadan blast. The Muhammadan leaders were described as enigmas possessing a mixture of culture and scholarship on one hand, and savagery on the other in their relationship to the Hindus. They were no doubt a cultured people who considered it acquisition of merit to conquer the "bhavis" (infidels) of idolatry by order of their God and prophet. Here lay the explanation for their show of barbarity. Paradise was the reward for their iconoclasm. The Afgo-Turks' objects were limited in the first phase to only raids for wealth and booty. In one of the 17 Ghazani raids (1001) Jaipal of Patiala 'enemy of god', lost his necklace composed of large pearls, shining gems and rubies set in gold worth 200,000 dinars, while twice that amount was taken from the necks of those of his relations who were all taken prisoners bound hand and foot like animals and dragged before Muhamud Ghazani before being set free. Jaipal committed suicide in disgrace. Mathura was sacked, the splendid shrine sacred to Krishna was levelled to the ground, five idols of red gold, five yards high with jewelled eyes were carried off. The most famous and the last raid of Muhmud was the destruction of the temple of Somanath at the edge of the sea in the southern coast of Saurashtra dedicated to Siva, Lord of the moon, with a massive stone lingam inside, which attracted thousands of pilgrims, It was bathed daily with river water brought from distant Ganges and garlanded with fresh flowers from the holy place of Kashmir. 1000 Brahmins were engaged in daily puja service, and the revenue of 10,000 villages supported its maintenance, a chain of heavy golden bells hung over the idol, jewelled chandeliers, images of pure gold, and veils embroidered with precious stones were deposited in the strong room. As Muhammad's army approached the battlement of the city, the Hindus jeered at them with full confidence in their God. After some reverses the invaders scaled the walls, green flags in hand, the throng contracted into the inner temple, bewailed and beat their breasts and invoked the help of the deity from whom there was no answer. 50,000 Hindus were put to the sword, those who escaped were drowned in the sea, few remnants attempted to

ransom the idol to whom Muhmud said "I am a breaker of idols and not a seller," so saying he broke the stone idol with his staff and part of the broken pieces were taken to Ghazani and buried underneath the threshold of a mosque to be trodden by the feet of believers. With the wealth plundered in India, he embellished his capital with mosques, and libraries, tanks etc. He took across the Hindu-kush (Hindu slaying mountain where many of the Hindu prisoners perished), prisoners from India to renovate his city (1026). There was now a respite of about 50 years when Muhammad Ghori continued his predecessor's raids which were resisted powerfully by Prithiviraja. Ghori came next year to avenge his d e f e a t s and slew Prithiviraja. In 1195 the sacred city of Benares was taken by Aibak who later became the first Sultan of Delhi, his general Bhaktiyar destroyed Bihar (city of colleges and vihares) and also the great post-graduate university of Nalanda of 100 lecture halls with a library and 10,000 students, some of the priests who escaped ran away to Tibet with the sacred text books. He took Nuddea near Calcutta (school of psychology), Buddhist monks were exterminated in this campaign and with this expired the last pale flicker of Buddhism in Bengal.

### **Travail of Hinduism in the south.**

At the close of the 13th century the Chola empire was absorbed into the second Pandyan empire of Maravarman Kulasekhara (1279) whose sons Vira and Sundara Pandyas were in the throes of a civil war of succession. The feudatories of the Chalukyas of Kalyani who had formed independent kingdoms, were (1) The Yadavas (Maharattas) of Devagiri (Daulatabad) (1271) under Rama Deo, north of the Tungabhadra river. (2) Hoysalas (Kannadas) under their last great king Vira Ballala III, with Dorasmudra (Halebid) 1288 as the capital between the Tungabhadra and Cauveri rivers. (3) The Pandyas south of the Cauveri. (4) The Kakatiyas (Telugus) 1257-95 with Warangal as capital between the Godavari and Krishna rivers, under queen Rudramma who got frightened at the distant rumble of the Muhammadan invasions of Devagiri (1295) and abdicated in favour of her grandson Rudra Deo II. This Maharatta-Karnataka-Telugu power took 300 years later the same unenviable position of the Rajputs in the north to receive the first shock of



the Muhammadan invasions in the south. The early policy of the Muhammadans did not go beyond raids for booty, in the intermediate stage they made use of these far flung kingdoms as their beasts of burden, milk cows to supply them periodically with wealth, later on came in the idea of annexation and proselytism not by persuasion but by the sword of Islam or creating situations and circumstances in the country helpful for islamisation. For instance the soldiers did not bring their wives but married local women who must with their children of necessity take up to Islam. The sultans added to their harems daughters of Hindu kings as one form of tribute. Furthermore the Muslim rulers enforced rigidly the algebraic formula of raising a Hindu citizen to the higher status of a Mussalman that is, a Hindu = Jizya (discriminating Hindu tax) or state labour up to this amount or islamism or neck at the sword of Islam. The ordinary Hindu in order to escape impositions and sustain his living followed the easier path of embracing Islam. Marriage was the chief device for the spread of Muhammadanism in India.

### **The first Muhammadan invasion in the south.**

The cause of this invasion lay elsewhere in the domestic quarrel of Al-ud-din Khilji with his proud wife and mother-in-law. He was a son-in-law and nephew of Jal-ud-din an aged sultan of Delhi. Al-ud-din was officiating as the governor of Kara near Allahabad. He wanted to teach a lesson to his family by snatching the kingdom from his aged father-in-law in spite of the latter doting over Al-ud-din with affection and admiration. For the execution of his plan he wanted wealth. He heard of the immense wealth of a southern potentiate. He got the permission of his father-in-law to annex Malwa with 8000 horses, but overshot his mark by marching further south to his secret goal Devagiri cleverly using feints and ruses and surprised Rama Deo by his presence before his citadel, a part of Rama's army being taken away on a pilgrimage by his son Sangamma (Shanker Deo) with his mother. Rama Deo hurried up his defences by confiscating bags from a passing caravan purporting to contain grain and stored them in his garrison. When the bags were opened at the critical moment they contained salt, whereupon Rama Deo was compelled to surrender. Al-ud-din's booty was



(1) Cessation of a province. (2) 1700 lbs of gold. (3) 28,250 lbs of silver. (4) 1000 pieces of silk. (5) Seven manas or measures of pearls. (6) An annual tribute. (7) A daughter to his harem, Sangamma, Rama Deo's son a confirmed enemy of the Muhammadans hereafter, challenged Al-ud-din to disgorge all the booty back, but all was too late. Al-ud-din returned back to Kara where his father-in-law came to embrace him in congratulation of his victory, when Al-ud-din signalled an attendant to kill his father-in-law. Al-ud-din with the king's head aloft on the point of a lance and Rama Deo's gold paved his way to the sultanate of Delhi (1296) bribing the nobles who were faithful to his father-in-law to support him. He was a brilliant general and a skilful military strategist and an equally able king, administrator and diplomat. He now took to state affairs handing over military campaigns to a well chosen general. He said "He was an untutored man but knew the world and would act according to his will". He could teach even the modern rulers the ways of keeping down disaffected subjects in their proper places. The Hindus he said, will never submit or be obedient until they were forced to keep their body and soul in a perpetual state of want with just enough corn, milk and curd with no rights to property, silver or fine cloths etc, as for his Muhammadan nobles the breeding places for insubordination were wine shops and caravansarias which he banned and kept them under a strict espionage system without proprietary rights, pensions etc. The nobles could not talk to each other except with dumb signs.

### **Malik Kafur.**

In a previous campaign against Gujarat, two treasures fell into the hands of Al-ud-din. One was Malik Kafur, a welcome and harmless prize in the precincts of harems as he was a eunuch, a Hindu slave of Cambay of 1000 dinars, a Muslim convert who became a brilliant general of Al-ud-din in his southern campaigns. The other, Kamaladevi, queen of Karnadeva, king of Gujarat, for beauty, wit and accomplishment a flower of India, was annexed to Al-ud-din's harem as his favourite wife. Karnadeva with his daughter Devaldevi fled to Ramadeo's court for shelter. Now starts Kafur's clockwise cyclonic military blasts in the south. Between 1307 to 1326 five campaigns were conducted against the Maharattas, five



against the Telugu country and three each, against the Hoysala and Tamil kingdoms. These campaigns started for booty and overdues finally ended in conquest. Devaldevi was an Aryan. There were two aspirants for her hands, Al-ud-din for his son, and Sangamma Ramadeo's son, a Maharatti and Dravidian. Karnadeva of Gujerat was an Aryan who preferred the lesser of two evils, the Dravidian to the Mussalman. In Kafur's first campaign, she was taken and restored to her mother at Delhi where she married one of Al-ud-din's sons. Devagiri became now the forward base for the future campaigns in the south. With the forced assistance of Rama Deo who had himself a grievance against the Kakatiyas, Malik Kafur set out from Devagiri and defeated Rudra Deo II, who stipulated a tribute of a golden image of his own size with a rich gold chain on its neck, but Kafur demanded everything the country produced, vegetables, animals, mines etc. Kafur returned back with a thousand elephants, 7000 horses, large quantities of jewels, coined money and an annual tribute, a load on the backs of 1000 camels. He followed this up with a campaign of devastation and destruction against the Hoysala kingdom when Ballala III, was away in the Pandyan country watching the course of the civil war where he was territorially interested. On hearing of the bad news that had happened in his country he promptly returned to find that all was over. Malik Kafur offered him three alternatives. (1) To become a zimmi (vassal) or (2) embrace Islam (3) or his neck to be kept at the Islamic sword. He preferred to be a tributary giving up everything except his sacred thread (Hinduism). It took a whole night for Kafur to collect his booty of gold, silver, pearls and elephants which he despatched to Delhi. Malik Kafur's campaign struck terror into the hearts of the people and had created a feeling of hatred, discontent and despair which ultimately found expression in the rise of the Vijayanagara empire as a defensive phenomenon of the Hindu cause. Now with the guidance of Ballala who knew the Pandya country well, he started his campaign first against Vira Pandya near Uraiyur. The Pandyan tactics in war were to avoid pitched battles and confinement in fortresses which might be reduced. Their's were a war of movement, escape, hide and seek as was described earlier. Kafur was harassed for the first time with a novel type of battle tactics in which Vira Pandya and Sundara Pandya excelled. He however captured a convoy of treasures from the back of 120 elephants.

## **Desecration of Chidambaram.**

In the meantime he had heard of Brahmastpuri (Chidambaram temple) with its two golden idols. (1) Linga Mahadeo (Siva) (2) Deo Narain (Vishnu) and the wealth of gold in the temple treasury and (3) the golden hall (Ponnambalam or Kanagsabai) whose roofs were inlaid with gold studded with gems from Pallava times and renovated several times during the period of all the Chola monarchs. He sacked the whole place and removed 250 elephants found in the temple premises. This was his description of this sack. "The Brahmins and idolaters danced from their necks and fell to the ground at the kick from the horse of Islam and blood flowed in torrents". He also made a sortie at Rameswaram where he built a mosque. While Sundara Pandya was away he had burnt the temple of Jeganath or Sukanath in Madura.

### **1st sack of Srirangam.**

The army of the king of Delhi invaded Thondaimandalam and Chola-mandalam, spreading all over the country panic and disorder when all the temples at Kanchipuram were desecrated and plundered, idols carried away. He now entered by the northern gate of Srirangam in charge of the Aryabhattachas (northern Brahmins). The guards Panjukondans were overpowered and the rich golden Ranganatha idol was taken away, the goddess buried by the people hidden under a bilva tree. A woman, native of Karambanur at the further bank of the Coleroon river who made a daily visit to the temple after bathing and never took food without visiting the temple followed as a mendicant the retreat of the army carrying the idol till she reached the palace at Delhi and noted that the idol was in the safe hands of the princess who was playing with it as her pet toy and reported the matter to the people of Srirangam. 60 Brahmins in mendicant robes guided by the woman went out to get the idol back from the king of Delhi. They obtained the audience of the king and pleased him by playing music and dances before him. They refused all presents offered except the return of the idol. The king asked the Brahmins to call the image and if it walked towards them, the image might be taken away. The deity walked and it was permitted to be taken. The princess getting out of sleep missed the idol, with grief followed the Brahmin to get back the idol. As the party heard of the princess following them, they broke off at Tirupati and handed over the idol



to three men. In the meantime the princess unable to get back the idol died at Srirangam broken hearted. There is a painting of her in the northeast of the mandapam as a Muslim goddess named Tulukkachynacchiar to this day, where she is worshipped with bread and butter. In the meantime one man took the idol safely on his belly, down a hill and all three lived with the idol in a forest glen. Father and uncle died of old age. The son 80 years old, fearing of his own turn of death gave the history of the idol to the folks of the place during Gopana's time, a general under Vijayanagara empire. The idol was taken by Gopana and kept in Singavaram temple at Gingee his headquarters and got it reinstated later on 17.5.1370. at Srirangam. This Ma'bar campaign brought Kafur 612 elephants, 96000 manas of gold, several boxes of jewellery and pearls and 20000 horses. The Ma'bar elephants were much coveted for their bigger size. The last campaign of Malik Kafur was against the sworn enemy of the Muhammadans, Sangamma whose Yadava kingdom was annexed. Sangamma fled. The southern portion of his kingdom Kampili, proclaimed its independence under Singeya Nayaka and his more famous son Kampiliraja, Anagondi or Hossapattana or Virapattana on the Tungabhadra river being the capital. This town was founded by Ballala III early to secure his northern border. After this annexation, Malik Kafur returned to Delhi with his garrison where he was involved in a palace revolution and died in 1336 after enjoying kingship for few days. Harapala Deva the son-in-law of Rama Deo who was a temporary king was caught and flayed alive by Khusru under the reign of Al-ud-din's son Mubarak. Khusru Khan conducted a campaign against Rudra Deo followed by one against Ma'bar. Rudra Deo was finally subdued by Ulugh Khan who also conducted a devastating campaign against Ma'bar, Ma'bar is the Arab name for S.I, passage ground between west and east.

### **2nd sack of Srirangam.**

When the Ranganath idol was taken away to Coleron river for the annual festival of "thirtham" the Muslims made their second invasion probably under Ulugh Khan who later became king Muhammad-bin-Tughlak. The Brahmins did not know what to do, so by the result of the casting of lots stayed back and completed

the ceremony and sent the God and Goddess away in a palanquin in charge of Pillai Lokacharya. The gathering at the festival was attacked and destroyed, Lokacharya leader of the southern sect of Vaisnavism went away through the jungle along the road to Putthukottai. At Jyotishkudi. he heard the news of the massacre of his former acquaintances, the sack and the desecration of the temple and died of grief. After his funeral rites were over, his companions took the image to Alagamalai where they stayed for a year, then they travelled to Travancore resting the image at various Vaisnava "sthanams" and by road via Calicut to the Mysore country and thereafter to Tirupati and Gingee. The image was again taken by general Gopana to its original shrine, Srirangam. There were now two idols in dispute, an old washerman of the temple was able to distinguish the original from this second idol by sense of smell.

Gopana was a general of Kumara Kampana II, son of Bukku I. Kampana was the viceroy of the southern region of his father's empire. This story is recorded in "Madura Vijayam" (conquest of Madura) by Kampana's wife Gangadevi. "While her Lord was sojourning at Kanchipuram after his conquest of the Sambuvarayas, Kampana had dreamt that the Goddess of the Pandyan country described the pitiful state of that land under the Muslims and gave him a sword despatched by Agastiya, the sword of Pandyan sovereignty which the Pandyan rulers were no more capable of wielding". This was the cause of Kampana's campaign against the Msdura sultan (1365-1371). With this conquest in 1371, the image of Ranganath was restored to Srirangam by Gopana.

King Muhammad-bin-Tughlak transferred his capital suddenly without notice from Delhi to Devagiri in 1326 to punish the Delhi people for the their insubordination and for the convenience of ruling his southern dominions from a central capital. At his ascension, the two independent regions left over in the south were Kampili and Hoysala kingdoms. Garship, the governor of Sagar near Gulbargha and a cousin and enemy of Tughlak was driven away from his governorship and sought asylum at Kampili's country. In the revengeful campaign against Kampili by Mubammad Tughlak, Kampili gave instructions to his women to commit jauhur to escape capture and fought the enemy wrecking vengeance in the enemy ranks and died a



glorious death. His head was stuffed and sent to Delhi as a sign of victory. Garship was meanwhile sent to the safety of Ballala III. The enemy attacked the Hoysala kingdom to recover Garship. Ballala III handed over without a fight the guest and escaped punishment. At the time Tughlak transferred his capital back to Delhi in 1329, Hoysala was the only independent kingdom left under Ballala III, who was the most powerful king in the south.

### **Revival of Hindu power.**

With the retransfer of the capital from Devagiri to Delhi and the consequent release of pressure on the Hindus thereby caused, there was a strong revival of Hinduism which gave an impetus to south Indian politics. The people were no more in a mood to submit passively to Muslim profanation and iniquities. The prominent people of this movement were (1) The Telugu Reddis, (2) Prolaya and Kapaya and seventy five other nayakas. (3) Somadeva a descendant of the ancient Kalyanis and progenitor of the Aravidu kings of Vijayanagara like Ramaraya and Srirangam. (4) Hoysala Ballala III, who threw off his Muhammadan yoke invaded Kampili and made the life of the Muslim governor Malik Muhammad miserable. The governor informed the Sultan "That the land was risen against him, everyone was lord of what he pleased, and no one was on his side, people allowing no provisions to go to him nor pay the taxes forced on them, the people came to besiege him in his fortress". He therefore advised the sultan to send some one connected with the Raja of Kampili to assuage the people and bring back order. The five sons of the famous Sangamma of Devagiri were at first in the services of Rudra Deo and with the Muslim conquest of this Telugu kingdom (1323), they went to Kampili and on its reduction were taken prisoners to Delhi where they won the confidence of the sultan by becoming faithful Muslims. These five sons headed by the eldest two, Hari-hara and Bukku were sent to take charge of Kampili. They gradually brought the country to order as Muslim governors by methods of conciliation and appeasement. They fell under the influence of a Hindu sage Vidyaranya (forest of learning) and returned to their own religion and took up the Hindu cause against Islam. In the meantime Tughlak's kingdom was gradually falling to pieces. Ballala in

his fight against the Madura Sultan later, parted all his wealth, was slayed and stuffed with straw and hung upon the walls of Madura, a sad end to a great monarch. This death was avoidable but was earned by his own mistake. The Hoysala kingdom under his son Virupaksha Ballala IV was absorbed into that of Vijayanagara in 1343. Vijayanagara empire absorbed all the south Indian kingdoms, Malabar, Mysore Andhra and the present Madras presidency and held sway from Godavari to Cape Comorin and from sea to sea. As often happens in Indian history, an enemy rises as a checkmate wherever a new empire comes up, and in this case it was the Bahmani empire the next year in 1347 out of the revolt of the Muslims against Muhammad-Bin-Tughlak. The empire was built up by the two brothers Hari-hara and Bukku according to Kakatiya (Telugu) model. They proclaimed their independence in the new city opposite Anagondi on the southern bank of the Tungabhadra river, naming it Vijayanagara (city of victory) or Vidyanagara (city of learning) after Vidyaranya. Hari-hara proclaimed his coronation on 18.4.1336 in the presence of God Virupaksha, God of the ancient Chalukyas of Badami. Vijayanagara fought several wars against the Bahmani kingdom, in a war under Bukku thousand Brahmins and 40 thousand Hindus lost their lives in one massacre. On the disruption of the Bahmani empire as a result of bloodiest wars against Vijayanagara, five sultanates arose in the Deccan. Krishna Deva Raya a contemporary of Henry VIII, an athlete and great scholar, patron of arts and architecture, religion and literature, a builder, shook off the Muslim stranglehold on Hinduism by a series of brilliant military strokes. He won so many victories against the Muhammadans that he was considered by his people as an incarnation of Krishna. The Bahmani nobles as usual carries their annual jehad (raid on a Hindu kingdom) from Bidar and were for the first time inflicted a stunning blow, killing the greatest enemy of Hinduism, Adil Khan of Bijapur so that they would never repeat this act anymore. He conquered the rich Raichur doab, defeated the Muhammadan rulers of Gulbarga and Bidar and struck terror into the hearts of all the Muhammadan sultans silencing them never again to make military adventures against Vijayanagara. He won a great victory against Ismail Adil Khan by carrying his army into Bijapur territories by bold frontal attacks. After these



victories he paid homage with his queens Tirumaladevi and Chenna devi to Venkatisvara at Tirupati. Viyasara the sage, sang hymns of praise over his victories. The decline of Vijayanagara started with the historic defeat of Rama Raya, a son of a minister of Krishna Deva Raya who arose to kingship by various tortuous means. He made no difference between the Hindus and the Muslims with regard to his dealings or on the question of admission of Muslims to his own army. He met the concentrated fury of all the sultanates of Deccan when he was 94 years of age at the battle of Talikota where he was supported by his two brothers Venkatadri and Tirumala. Two of his Muslim generals deserted him at the critical moment. Rama Raya being old was carried about in the battle in a litter when his war elephant took fright and went amock as often happened with Hindu armies. The stretcher bearers dropped Rama Raya to the ground and ran away. Rama Raya was taken prisoner, his head decapitated by Hussan Nizam Shah, was lifted on a lance and shown to the Hindu troops who on this sight broke and fled away. Hundred thousand Hindus were slain and the river ran red with blood. In the meantime the capital was carrying on gaily with confidence on the strength of their king and army. The Muslims now began to attack the capital and the work of destruction went on for five months with crowbars, hammers, swords, axes and fire, reducing the city to a mere shell. Now the robbers and jungle folk fell upon what remained of this carcass described earlier by Abdul Razak "The city of Vijayanagara is such that the pupil of the eye has never seen a place like it and the ears and intelligence have never been informed that there existed anything to equal it in the world". The empire carried on for some more time limping and licking its wounds under Tirumala till the Bijapur enemy again attacked the last emperor Srirangam III chasing him from Vellore to Tanjore, from there to Mysore where he died of illness in 1675. Thus passed away fighting for Hinduism the great Karnataka-Telugu empire. The Maharattas under Sivaji took up the Hindu cause one year earlier in 1674. The Maharattas were a martial race, rough men of the flat topped hills of the western Ghats. Sivaji was a son of a soldier under the service of the Deccan sultanates. His mother was a great patriot and a devotee of her religion. She had been bringing up her son in martial

spirit infusing from his youth, patriotism and heroism with stories about Rama and Ravana, Arjuna and Bhima. The idol of the family Goddess of Sivaji, Ambabhavani was ground by the Muhammadans into powder and desecrated. This act enraged the family as well as the whole race, Sivaji rising to become the defender of Hinduism against the profanity of Islam. He defeated swiftly the Adil Shah of Bijapur in 1665 and this "desert rat" as Aurangzeb called him, became a troublesome thorn on the side of the Moghul emperor, ultimately weakening the latter's power and prestige in the Deccan. Afzal Khan of Bijapur was finally cut by Sivaji after the Bijapur territories were remorselessly ravaged and Sivaji was ceremoniously crowned Chatrapati of Maharashtra at his fortress of Raigarh in 1675, the Moghuls being powerless to prevent this important event.

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## XVI

THE THIRD AND LAST PHASE OF BHAKTI  
MOVEMENT. (BRITISH PERIOD).

(18 - 20 c).

The induction of the Christian spirit of service into the Hindu spirit of worship.

When the British entered India as merchant-soldiers of the East India Company during the reigns of Elizabeth and Akbar, India was a subcontinent of congeries of different races and languages, foreign to each other fighting among themselves, superimposed by Moghul hegemony. The British Empire builders used modulated physical force to rescue India from this hegemony and solidify the various regions into a unified India with one central organisation under a single Viceroy supported by a unitary administrative and military service concentrated on one seat of government. This was the "Indian union" that they handed over at independence to the people. They were thus the architects of the present "Union of India". The adoption of English as an official language rich in scientific and literary expressions helped this process as a carrier of common thought among the Indian intellectuals.

This chapter is concerned only with the results and effects of British rule and not the motives. They applied the scientific knowledge of the industrial revolution immediately to the improvement of the communications and development of the country by constructing roads and highways, bridges and rail tracks, with the introduction of the steam engine, telegraph, post offices etc, which were foreign to the Indian way of life. Francis Day founded the city and harbour of Madras by renting out a piece of dreary land waste. (1640). Job Charnock in 1690 converted muddy and fever stricken flats into the city of Calcutta, (Kali-ghat-seat of Kali). Gerald Aungier (1669) founded the city of Bombay by draining a swamp in a fishing village and reclaiming the land overrun by sea. Swamy Vivekananda described the English as "A bold

brave and steady people, their skull thicker than that of other people, a practical vital race with less of imagination and more of work, a nation of true Kshatriyas. Their education is to hide their feelings and not show them". In the same way that the Aryan herdsmen entered India in search of pasture for their flocks accompanied by a brilliant set of people called Brahmins, the British counter parts came along with their soldiers and traders.

The impact of British realism and Christian religion of salvation and love on the ancient civilisation of India left many changes and impressions on the life of the Indian people. The English spirit at that period was young and ardent with high feelings, fresh from British Universities unleashing themselves with ideals for service. Betterment of mankind appear in general to have been one of their goals along with a search for personal livelihood. They were full of a spirit of inquiry and adventure. In the 18th century they rescued ancient monuments and literature from cobwebs and moth holes, studied Sanskrit, translated them for the edification of the people. They opened all the windows of India and allowed new light to impinge upon its ancient civilisation. In the 18th century Warren Hastings went beyond his field of administration to encourage his compatriots to study the ancient languages, religion and legal system of India.

One such talented young man was Sir William Jones who came to Calcutta during Warren Hasting's governorship (1746-1794), as a judge of the Supreme court and founded the Asiatic Society for research work in Sanskrit. He translated the Laws of Manu, Gita Govinda of Jayadeva and Sakuntala, while Charles Wilkins translated the Bhagavatgita. Colebrooke (1805) and Burnouf were the first to study the Vedas. Professor Max Muller studied the Vedas for thirty years before publishing the first complete Vedic text in 1875. Schopenhauer disserted on the Upanishads. James Princep (1834) read the ancient inscriptions and interpreted the Asoka edicts.

Among the Dravidologists there were many Christian priests like Fathers Heras and Beschi, Bishop Caldwell, Rev G. U. Pope who translated the thirukural and deverams, Sir Herbert



Rishley etc. Lord Curzon (1899-03) a brilliant scholar expressed his desire to do some good to the Indian people when he opened the archaeological department which paid rich dividends in the discovery of the I. V., civilisation in 1924 by Sir John Marshal, whose memory, according to the present Minister of Cultural Affairs Kabir, should never be forgotten, adding another 2000 years of civilisation to the antiquity of Indian history. These were some of the "British Brahmins".

In his welcome address to Queen Elizabeth while she was on a state visit to India in 1961, President Rajendra Prasad said "British impact on India had been in many ways an abiding one. English language and literature plays a prominent part in our lives and the whole English tradition colours and conditions some of our ways of thought. The influence of British jurisprudence can still be traced in our laws. Above all we have sought to develop the British methods of politics and government, adopting them to our own context". Among the greatest products of British education of today are Prime Minister Nehru, President Radhakrishnan and the famous south Indian intellectual star Sri Chakravarti Rajagopalachari who all happened to be Brahmins. Nehru is the greatest Indian statesman today, because he has a crystal clear idea of what India was lacking and requires. He is pleading at the present moment for the adoption of English as an associate official language of India not because of its universality and riches in science and technicology, but because it is a binding force of India. He said plainly that without English as a unifying force Indian unity at present would crack into splinters. In another context, Shree Nehru, a born aristocrat and a socialist by temperament coming from a family of top class. Kashmir Pandit Brahmans who had their roots in the Himalayas dwelling place of gods (Robert Trumbull) had in his present position satisfied the caste desires and social sentiments of all Indian people.

Viewed in retrospect, the freedom struggle with Gandhi in the field, was a contest between 2 camps of devas, the later giving away independance not out of weakness but while they were at the peak of their glory and victory over two gigantic enemies. The weapon of Satyagraha (soul force) forged by the



Mahatma had it potency against devas, a moral people who had the capacity to understand soul force". The asuras could only understand the power of the thrust of the "spear". Radhakrishnan in his official visit to England in 1963 stated that the magnanimous gesture with which Britain gave India independence had wiped out all the past. It is interesting to note that the first Indian National Congress was organised by a Britisher, Allan Octavian Hume.

All phases of Indian theological speculations were exhausted and came to an end in the 16th century during the Muhammadan rule, the last regular philosopher having been Chaitanya. The new Hindu leaders had therefore to turn their efforts to create new spheres of work and channel their energies towards the amelioration of the social disabilities and abuses connected with casteism assisted and accelerated by the impact of the British on Indian society. There were interactions and interlinks between the Hindus and Christians in the intellectual plane as the ideology of both were humanitarian in outlook. The British studied Sanskrit lore and Hindu scholars translated the bible into the vernaculars under the tutorship of teachers of the English language, under the protective canopy of "Pax Britanica" of 19th century and the great historical proclamation of Queen Victoria (1858) granting freedom of worship and legal protection to all religions against each other's attack. These two events and the unification of India were as important in value to Indian history as grant of independence. Hinduism progressed in this invigorating atmosphere of mental freedom on new lines according to the needs of a changing time. All the Hindu leaders and Swamis of this period from Ram Mohan Roy to Gandhi and Radhakrishnan studied the bible in colleges and lived in a Christian atmosphere. Ramakrishna is said to have had the vision of Christ and Vivekananda who studied in a Christian school is credited to have opened his first math on a Christmas eve retelling the story of Christ. Christian perspective stimulated them for a greater appreciation of the grandeur of their own faith and many of these savants on the point of conversion to Christianity retraced their steps and clung to their own beliefs with a reinforced fervour. The essence of Hindu religion never changed, only equalitarianism, social reform and welfare work were added to it, you may call it Charyamarga,



path to Moksha by altruistic and charitable deeds. The ideals of maths already started gently by Sankaracharya and Ramanuja (9-11 c) took definite shape under Christian impact. Now various Samajs, societies and missions on western style arose with their main principles (1) propagation of one Godhead with (2) no image or external formalism. (3) abrogation of casteism and social distinctions (equalitarianism). (4) religious conception in the light of the leader's individualistic thought to suit the required needs of the times. (5) Reformation of society, social work, charitable institutions etc, abolition of suttee (widow immolation), child marriage, polygamy, prohibition of sea voyages and introduction of interdining, intercaste and widow marriages and admission of females into societies and schools. The societies of the later period took up to the management of institutions like schools, libraries, pilgrim rests etc. This is of course not Hindu religion in the proper sense of the term. The leaders of this movement were the Calcutta school of religious thinkers, like the founders of the Brahma and Prarthana Samajs, the Tagores, Sarasvati, Ramakrishna, Vivekananda, outside this school were Gandhi and Radhakrishnan.

### **Raja Mohan Roy. (1772-1833).**

#### **Founder of the Brahma Samaj**

#### **and the first product of English education.**

A Brahmin scholar learned in Persian, Sanskrit, Arabic and English languages, a civil servant and contemporary of William Jones, further studied Hebrew and Greek in order to get a deeper understanding of the Bible in its original form. He was however a Hindu to the end wearing the sacred Vedic thread upholding the Vedas and Upanishads with rejection of sacrifices and slaughter. He founded the Brahma Samaj, abode of universal religion, proclaiming the oneness of God without image or portrait worship. He was sent as an envoy to Great Britain by the Moghul Emperor when he handed over the Samaj to the care of Devendranath Tagore, father of Rabindranath. He died in Bristol in 1833. He was presented to King William IV. This

Samaj gave birth to all the leading thinkers and writers of Bengal including the Tagores. He established the first English school of India at Calcutta.

### **Prarthana Samaj. (Society for prayers).**

Founded by Keshab Chandra Sen, junior co-worker of Devendranath at the Brahma Samaj. Owing to Sen's extreme progressiveness he was dismissed from Brahma Samaj by Devendranath Tagore whereupon Sen started the Prarthana Samaj in Bombay in the traditions of the Maharashtra saints. He followed Christ's teachings and later those of Chaitanya. Justice Ranade and G. K. Gokhale were his followers. To Ranade religion was as inseparable from social reform as love to man was inseparable from love of God. Personal cult i. e. man worship crept in and the movement faded away. The Servants of India society arose from this Samaj.

### **Arya Samaj.**

#### **(Dayananda Sarasvati (1824-1883))**

He was a Sanskrit scholar, but did not know English. His motto was "Go back to the Vedas from the Puranas" decrying images, polytheism and printed books. He believed in the Karma theory. He preached directly to the masses, started the suddha movement (conversion of non-Hindus to Hinduism). He had many followers in Bengal, Lala Lajpat Rai being one of them.

#### **Rabindranath Tagore. (1861-1941)**

He acquired fame by winning the Nobel prize for literature in 1913 with "Gitanjali" or "Handful of songs". He belonged to the Ramananda-Kabir tradition, in absolute self surrender to God in devotional service, in goodness and love. He was a great nature lover like Chaitanya and all Bengalees. "God is there where the tiller is tilling his hard soil, where the path maker is breaking stones". The means of realisation or union with God comes not through yoga and ascetism, karma or penance,



but by mixing in the world, helping others, enjoying the beauty of the wealth of Mother Earth, nature in the succession of the seasons, hours of the day and night, deity in living plants and planets, towering forests and flowers, love of nature, love of man love of God, love of work, joy of meeting God in sun and shower, fire and water”.

It was he who first called G a n d h i, M a h a t m a, t h e w o r l d accepting this appellation without remembering its authorship. Gandhi turned to him for advice. Every Indian born in the 20th century had been influenced by either G a n d h i or Tagore. When Tagore met Gandhi in Yervada jail, Tagore was described as with attic grace and Gandhi with spartan renunciation. In later years, Tagore settled down in Santiniketan starting an open air school with a cosmopolitant outlook, a centre of world culture blending east and west, old and new Indias, old ideas with new thoughts, oriental and occidental. The school was called Vishwabharati (1920), abode of peace. The children were subjected to their own self generated discipline and not discipline imposed from authority. He developed here the Malabar dance Kathakali into a fine art, with introduction of girls as a new item. A notice in this place states “No images are to be adored, no man’s faith is to be despised”. Tagore was a great poet, educationist, dramatist, playwright and musician.

## **Ramakrishna Mission.**

### **Ramakrishna Paramamsa, born 1836.**

In the 19th century when evangelism was making headway among the intelligentsia of Hindu society in Calcutta, M a d r a s and Malabar casting doubts in their minds about certain aspects of Hinduism, Ramakrishna was born. Hinduism and Christianity were based on bhaktimarga (moksha or salvation by faith and divine grace), but the Christians asserted that their religion was the only path, the true path and no other towards the kingdom of God. It is at this point that Ramakrishna announced his message. “All religions are different paths to the same god, all religions are the same, people called it by different names, every

man must follow his own religion, the Christian must follow Christianity, the Muhammadans Islam, for the Hindus the ancient path of the Aryan rishis is the best, i. e. Veda and Vedanta."

This message set at rest all Hindu scepticism. The Ramakrishna mission had never an aggressive proselytizing zeal. His life history gives us a picture of the composite nature of Hinduism. The mission had no sectarianism.

### **Life History.**

His father Khudiram Chattopadhyaya made pilgrimages to Rameswaram and Gaya where Hindus from all over India came to discharge their duties to their departed ancestors by offerings of food and milk, at the sacred foot print of Lord Vishnu. Khudiram had a dream in which Lord Vishnu promised to be born as his son, on the other hand his wife Chandradevi had a vision in front of the Siva temple at Kamarpukur near Calcutta indicating the birth of a divine child. Later Ramakrishna, an Aryan Brahmin became a temple priest of the Dravidian Saivite Mother Goddess Kali at Dakshineswar, who gave him God's vision and he turned ascetic. The above life story revealed the intrinsic harmony between Saivism and Vaisnavism, between the Aryans and Dravidians, the Vedic and Puranic religions, the chief guiding spiritual forces of all India. He was the greatest bhakta of the 19th century and after. He told Swami Vivekananda that if an aspirant showed attachment to God as a miser feels for his hoarded treasure, the devoted wife to her husband, and the helpless child to his affectionate mother, God is sure to reveal to him in three days. According to Max Muller he was a mixture of man and God. He was born in February. 17. 1836 of a poor Brahmana family and named Gadadhar, bearer of the maze, an epithet for Vishnu, a name after his father's dream. In his youth he was healthy and restless, full of fun and sweet mischief. He refused to listen to the advice of his elder brother to study, and turned to meditation and religion, afflicted by his father's death when he was seven years old. He was an uneducated man, but filled with holy intuition, his life was one of saintliness and simplicity and an upholder of the Ahimsa cult. He became a temple scavenger, lived, slept and shared meals with outcastes



and Muhammadan fakirs. He considered social service not as philanthropic work but as an essential discipline for spiritual life. Several madams and preaching halls arose all over India and Ceylon, with pilgrim rests, schools, dispensaries, orphanages, famine and flood relief etc.

### **Swami Vivekananda. (1863-1902).**

Vivekananda is a shortened form of his name Vividishananda meaning seeker after knowledge. He met Ramakrishna in 1880 in the Kali temple at Kalighat, (Calcutta). Ramakrishna died in 1886 bestowing his spiritual wealth to Vivekananda. A small group of people were in the habit of going to listen to the admirable parables and pithy sayings of Ramakrishna, one of whom was Narendranath Datta (Vivekananda), a brilliant graduate of the Calcutta University. Ramakrishna was unknown to the world during his life time. It was Vivekananda who after Ramakrishna's death published the latter's name and message in his lecture tours and by establishment of Ramakrishna missions, maths, etc.

His philosophy was based on the rajayoga of Patanjali and Vedanta. He was like his master a bhakta, all for the Vedas and asserted that Vedanta was the proper name for Hinduism. Vedanta according to him, comprised the Vedas and Upanishads, dualism, monism, qualified monism, Saivite, Vaisnavite, Sakhtas, Ganapathy etc. The Vedantis have no quarrel with any religion in the world, whether it teaches men to worship Christ, Buddha or Muhammad, "If you quarrel on religion you are going backward to brute and not forward to God". His teachings at this time curtailed the proselytism of Christianity, explained and raised the status of Hinduism in such a manner that Christian thinkers and missionaries studied and admired Vedanta. "God is Universal being embracing all religions". In 1892 the Swami went to the Swamy rock off Cape Comorin some distance away from mankind and meditated there for three days and obtained the vision of India and the necessity to do social work for the poor masses. "Elevation of the soul was the pre-condition to the unity of India". He said that the best way to serve God, was to serve the poor. He made up his mind to build headquarters for R.K.M. at Belur. As a penniless wanderer he undertook a tour to America for collection of

funds for these headquarters encouraged with passage money from liberal rulers like the Raja of Ramnad and Maharaja of Mysore. He went to America and attended the Chicago parliament of World Religions in 1893 as a representative of Hinduism. He got many American adherents here, including sister Nividita author of the "Web of Indian life". He founded an ashram in California and Vedanta societies at New York and Hollywood. He had a presentiment of his death and died while in meditation at the age of 39 in 1902.

### **Theosophical Society at Adyar. (1886)**

The above was founded by the mysterious Madam Blavatsky of Russian birth and Colonel Olcott who both came from America. Colonel Olcott was the first life president (1875) who was succeeded by Annie Besant named an "eccentric English woman" by a recent British writer. She later founded the Indian Home Rule League. The object of the society was to form a nucleus for the universal brotherhood of humanity, without distinctions of caste, class, creed, colour, race or sex, to investigate unexplained laws of nature and the powers latent in man. Annie Besant became president in 1907 at the death of Colonel Olcott. She founded educational institutions, particularly the Benares University. She felt that the present ills of India could not be solved except by the restoration of ancient ideals and institutions and for that, home rule was wanted and started the home rule movement which went on till her death in 1933 when Mahatma Gandhi took it up. G.K. Gokhale was a supporter. The society consists of a large group of massive buildings on a broad acreage of land, a giant banyan tree with a broad girth standing at the bottom of the land behind, several roads and avenues intersecting the land space. There is a hall for all religions where a European lady receives and explains the meaning of the paintings on the walls of different religious leaders and deities, Kalakeshtra school of art and dancing is now outside this building.

### **Sri Aurobindo Ghosh. (1872-1950).**

He was a yogi and the author of the great philosophic book "Life Divine". who maintained that the ills of this world can never be overcome by a new social, political or economic arrange-



ment. They can be overcome by only a new species of men "Gnostics" in whom highly developed spiritual powers had been brought into operation. His ashram in Pondichcheri is run by his disciple a French lady, who provides training in soul development. He predicted in 1950 that Tibet was the gateway to India. He was imbued with spiritual fervour and flaming nationalism, not eschewing violence.

### **Sri Sarvapalli Radakrishnan (1888).**

Radhakrishnan according to M.K. Rengasamy Aiyengar his classmate 50 years ago, was born on September 5, 1888 at Tiruttani, a sacred Subrahmanya shrine 50 miles west of Madras, with no advantage of birth or wealth. His secondary education up to F.A. was at Tirupati, another sacred temple. His association with these devasthanams gave him a strong religious sense. He passed his F.A. examination at Voorhee college Vellore, B.A. at Christian college Madras where he studied the New Testament, completed his M.A. degree at Presidency College Madras, L.T. at Teachers' college, Saidapet in 1910. He was roused by the teachings of Vivekananda, studied Vedanta and other religions and at the age of 20 years presented his thesis on the "Ethics of Vedanta". He was a friend of all and spoke little. He specialised in history of religion, became Professor of comparative philosophy at Oxford, Indian ambassador to Russia, Vice President and today the President of the Indian republic. He is endowed with a gift of expression and is a coiner of beautiful phrases, the greatest philosopher of the present time, a Brahmin and a vegetarian.

### **His political philosophy (in 1937).**

"The democratic ideal is the basis of our lives. It rests on the deep rooted conviction that man is potentially divine or is God like. Civilisation consists of science and scholarship, of arts and letters and it is possible only in a democratic society. They are the results of which a man does with his solitariness. The great achievement of science, literature and philosophy are the products of individual genius, its thought and its meditation. They cannot flourish where injustice, discrimination, ignorance, superstition and arbitrary power prevails. When we speak of a socialistic pattern

of society we do not mean regimented society. Real democracy is that which gives to each man the fullness of personal life”.

(1962) “India had adopted democracy not merely as a political arrangement but as a normal temper in keeping with the country’s tradition and habits of behaviour. Freedom has no meaning save in the context of equality and there can be no equality without a sense of justice”.

### **Ahimsa.**

“Hinduism does not believe that the use of force is immoral in all circumstances. In order to remain within the bond of a class or nation we need not free ourselves from the bonds of humanity. All life is sacred whether of animals or fellow men. Slaughter of animals and birds for human consumption continues to be regarded as right. Hindu custom allows meat eating but vegetarianism is preferred. The true man is he in whom pleasure of killing (hunting) is killed”.

“Our right to take animal life is strictly limited by our right of self preservation and defence.

### **On Gandhi.**

“Rebirth of India as a modern nation was guided by one who had the ancient spirit of India (renunciation and detachment) and the modern outlook of the matter of social justice and economic progress“. President Radhakrishnan, on the Gandhi Jayanthi day of 1963, defined in keeping with old traditions, present Indian socialism in this attractive way. “T h e r e are 100 ways in which this world has planned socialism but the kind of socialism Gandhi adopted is the democratic and **ethical** socialism which is not to ignore or reject individual freedom but to deal with everyone justly”.



# PART II

## I.

### RAMAYANA.

#### STORY OF THE CAREER OF RAMA.

Brahma, Creator of the universe summoned sage Valmiki to compose without mistakes the story of Rama the embodiment of all righteousness. It was probably written between 2 B.C.-3 A.D. and is bound also to reflect the contemporary history of the author.

#### **Rama, Incarnation of Vishnu.**

King Dasaratha of Ayodhya had no male heirs from his three queens and several wives; he therefore did a putremeshi (sacrifice to obtain male issues) in the course of this sacrifice the gods came to Brahma and complained to him that he had given a boon to Ravana with which the latter was tormenting them. Brahma replied that Ravana had begged for this boon not to be killed by divines and semidivines, but forgot about men and animals. So Brahma gave sons to Dasaratha, one of them will be Vishnu come down to earth in human form as Rama who will kill Ravana. He also advised the gods to be born as monkeys and spread out over hills and forests and assist Rama in his campaign.

#### **Rama's heritage.**

He comes from the cream of the royal society of the Vedic times belonging to the solar dynasty of Ayodhya. There is no mention of his name in Vedic literature except in one place, the tenth book of R.V. which is supposed to be not an integral part of the true Vedas. It is the ancient puranas that give a description of the story. One of his forefathers, the famous Bhagaritha was the first Aryan king to set his foot on the Banks of the Ganges and founded Kosala (Oudh with Ayodhya as capital). He belonged to the Kurupanchala age, between the Brahmana and Buddhist periods. Bhagaritha was a great devotee of Siva said to have brought down the sacred river Ganges from G a n g o t r i (Himalayas)

to Gangasagar, mouth of the river in the Bay of Bengal. He was considered the first discoverer of the Ganges and the river was called Bhagarithi after him. He brought it down by the powers of his penance in order to liberate his ancestors from the curse of Kapila. King Dilapa II, devotee of Vishnu had a son Raghu a great conqueror and the first real monarch of Ayodhya. Ramachandra's father Dasaratha was his son by Indumathi princess of Videha, who led a victorious campaign carrying Aryan culture far and wide in north India. Four sons were born to king Dasaratha, Rama to Kausalya, Bharata to Kaikeyi, Lakshmana and Satrughna, to Sumitra. Kaikeyi was the favourite and beautiful but an intriguing wife. She had extracted from the king while in a state of bliss two undisclosed boons. Rama while 16 years old killed the demon Tataka, who with the strength of 1000 elephants was disturbing the austerities and sacrifices of Visvamitra. Dasaratha a near sage wished to retire from his kingdom and made arrangement in consultation with his ministers to put on the throne the Crown Prince Rama, who had not only the right of primogeniture but also merits of valour and other virtues. Palace intrigues now set in, Kaikeyi prompted by her hunchbacked maid Manthara insisted on the king to fulfil the two promises (1) to put Bharata on the throne and (2) to banish Rama for 14 years to Dandaka forest. A king could not go back on his word. Lakshmana insisted on his brother Rama to raise the standard of revolt which would have been successful, the people being on Rama's side. Rama rejoindered to Lakshmana "Father had made a promise and his word must be kept, leave off this military mind and take to dharma and not to violence".

### **Sita's Swayamvara.**

Rama went to king Janaka's court for a swayamvara, a tournament for the choice of a maid, raised the heavy Siva's divine bow which had to be dragged by 150 elephants and carried in a box of 8 wheels. Rama made one lift of it and released the arrow which broke with a terrible crash and shook the earth. Sita became Rama's wife and her sister Urmila was married to Lakshmana, her two cousins were married to Bharata and Satrughna on the same wedding day. Rama wanted Sita not to risk the



perils of forest life but to stay back and serve his mother and brothers till he returned back. She said with tears "Wife alone must share her husband's fortune. High or low, husband's proximity is the best for a wife. I should go in advance and clear the path of thorn". Lakshmana also insisted on joining the brother.

### **Rama and Bharata.**

Dasaratha died of grief after Rama entered the forest. The ministers invited Bharata to the throne. Bharata was grieved and angered at his mother's work. No sooner the funeral rites were over Bharata invited Rama to ascend the throne, Rama said he would stick to his dead father's order as much as Bharata must go back to the throne if he wanted to save his father from hell. Bharata had no alternative but to become king. He assumed the kingship as a regent in mendicant robes with Rama's sandals as his symbol and lived outside the palace till Rama's return from exile and if anything else happened in the meantime, he was to enter the funeral pyre.

### **Rama's route to the forest.**

As Rama, Sita and Lakshmana set out for their banishment, "gloom descended on the city of Ayodhya, elephants dropped their food, even a pregnant woman who was delivered of her first male child was not pleased". Rama's route was Allahabad then southwest towards Bhopal, crossed the Narbada river to Chitrakuta (Chattisgarh) where he dwelt for 12 years. Thereafter he went south to the middle of the Godaveri to the province called Janasthana round Nasik which was a colony of Rakshashas who had regular communication with their relatives in Lanka.

### **His troubles in the Rakshasa country.**

Rama's party expected to live in peace as hermits in the forest. There were munis who had trickled down in earlier times into this forest from the north doing austere sacrifices which were constantly disturbed by these demons, when Rama tried to give pro-

tection to these munis, the demons 1400 of them rose up against him, whom Rama killed in 48 minutes with the divine gandarava missile. Ravana the mighty king of Lanka heard of the massacre of his relatives. A sister of the Rakshasa king fell in love with Rama in the forest and tried to entice him to marry her, abandoning Sita. She failed. When she attempted to murder Sita, Lakshmana defending Sita, cut off the nose and ears of the demoness. A bloody battle arose between Rama's party and the demons who had the power of changing their shapes. One of them did a change to a golden deer and enticed Sita, when Rama chasing the deer and unable to catch it, shot the animal dead. While the animal was dying, it cried in Rama's voice "my faithful brother helpless in the wood I die". Lakshmana was caught in two minds whether to leave Sita alone and go away. Sita urged Lakshmana to go to the relief of Rama.

### **Sita's abduction to Lanka.**

Sita's loneliness at this moment gave Ravana the desired opportunity. Ravana in hermit's garb approached Sita and was dazzled by her immeasurable beauty and started passionately to woo her. Rejected, he seized her forcibly and entered with her in his magical aerial car and flew off to his home in Lanka.

### **Rama seeks the aid of monkeys.**

When Rama and Lakshmana returned to the hermitage guided by the animals of the forest they immediately set out for the search. Kabhanda a divine being gave a tip to Rama that the latter must find a friend to assist him in this calamity. Rama went southward to lake Pampa near Pennair, made friends with Sugriva an exiled king of the Vanara race (monkeys) who was suffering from the same fate as Rama, expelled by his brother Valin and losing his wife to him. Rama helped Sugriva in regaining his kingdom by killing Valin.

### **Hanuman.**

Sugriva summoned his trusted minister Hanuman and assigned to him the duty of finding out Sita with the help of the monkeys. Rama gave his signet ring to Hanuman to be shown to Sita as



a token. Hanuman went through many difficulties and failures. An old eagle who had been watching Sita's abduction pointed out the site of Sita's confinement in Lanka. Rama's party was disappointed with the distance to Lanka across the seas. The eldest of his party, the bear Jambavan roused Hanuman to action by these words. "You are the son of the wind God, rise up and take your strides like Vishnu of old". At this, power swelled forth in his person, his body attained magnitude, he was however discouraged by the might and fortifications of Ravana of Lanka. Hanuman by mighty leaps sailed through the air for four days and reached Lanka. He contracted himself to the size of a cat's eye and slipped into the city in the dark. He searched Ravana's home and harems in the city without success. Sita was confined in the asoka groves near Ravana's capital at Trikuta giving her one year's time within which she must submit her virtue, otherwise at the end of this period death would overtake her. Hanuman finally met Sita in the Asoka park clad in dirty clothes, surrounded by demon guards and emaciated with tears and sighs for her missing beloved one. Hanuman gave Rama's signet ring and in exchange she gave her crest jewel to be taken to Rama. Hanuman just before he departed to India wanted to show a bit of his power to the demons. He lashed his tail round, plucked an iron rod from the arch gateway and killed several of Ravana's chieftains with it, and allowed himself to be captured so that he might meet Ravana and warn him of the bleak future to come. When he was captured they tied a torch to his tail, poured oil and set fire to it. Hanuman ran all over the country and burnt all the buildings and extinguished the fire by plunging his tail in the ocean, and brought back the good tidings of the discovery of Sita to Rama. Rama and Hanuman immediately set out on their expedition to Lanka. Ravana holds a council of war.

In the discussion, Vibishana, Ravana's brother opposes a war on moral grounds and advises the return of Sita to her owner. Ravana rebuked his brother to which the brother replied; "Those whose time is up do not take wholesome advice", and crossed over to the side of righteousness and surrenders to Rama.

## **Sethubandhaya.**

### **Adam's or Rama's bridge.**

This joined Ceylon to India up to 1480 when a storm enlarged the breach through the rocks and foot traffic ceased. Rama gets annoyed with the delay of three days at this bridge without any means of crossing over. He threatens to hurtle his brahma-astra into the sea when the Sea God gives him ideas of how to build up a bridge. General Nala of the monkey army follows the god's ideas, fills up the strait with huge trunks of trees and rocks. Hanuman throws uprooted hills after hills into the breach till the sea looked like hair parted in the middle. Rama, Sugriva, Hanuman and all crossed over. Rama is said to have commenced his invasion of Lanka with a Durgha puja.

### **Battle of Ravana.**

The war starts with great losses on both sides, at one point Indrajit, son of Ravana, killer of Indra himself wounded, makes himself invisible by magical powers and rained showers of missiles till Lakshmana and Rama were laid down sore and hundreds of monkeys were wantonly killed. Hanuman was ordered to fly to the Himalayas to bring medicine to cure Lakshmana's wounds. Lakshmana later killed Indrajit in a fierce battle.

### **Final fate of Ravana.**

Rama took the brahma-astra given by Agastya to Indra infused with Vedic mantras. When Rama fixed the arrow on his quiver "the earth shook and creatures were struck with terror, and the arrow pierced and cleft the heart of Ravana like an angry snake into two and entered the earth. The bow and arrows slipped from Ravana's hands and he fell down the chariot with a mighty crash like a thunder bolt". "Sweet music was heard above, sweetened breeze began to blow around, rose flowers were showered on the chariot of Ram. The gods began to sing praises of Ram in the sky, glad at the destruction of Ravana, terror of the three worlds. The sky became clear, sun became bright and earth an abode of peace". Hanuman brings the news of victory



to Sita. Hanuman and Lakshmana at this stage somewhat felt Rama's indifference to Sita. Rama's victory over Ravana is celebrated today as the Dasra festival in some regions.

### **Rama meets Sita. Her first disgrace.**

The great victory was a glory to Rama mixed with suspicions. Rama meets Sita in a dejected mood. Rama says to Sita "the effort of war was not taken by me on your behalf but to clear my name and that of my family of disrepute, go away anywhere. Will a man of honour and high breeding take back a woman who had lived in another man's house?". Sita protests her innocence. She makes a pyre prepared by Lakshmana, goes round Rama who stands with downcast eyes, and rushed up into the pyre invoking god Agni to be witness of her innocence and protect her. Agni rises bearing Sita and handed her to Rama, stating that there was no sin in Sita. "She had not been unfaithful to you by word, deed, or thought or sight. Please accept her". Rama hands over Lanka Vibhishana his ally, Sita and Rama return back after 14 years of banishment amidst the rejoicings of the people and Rama was crowned king. His reign was known as Ramrajya (righteous times) "when rains fell in proper time, there were no wailing war widows, no fear of disease or other calamities felt, everyone and every thing were righteous".

### **Sita's second disgrace and death. Emphasis on agriculture.**

Sita's long stay in Ravana's country gave rise to loose talk among Rama's subjects. Rama's concern for the morality of Indian womanhood made him order Lakshmana to abandon Sita in the forest.

She finds shelter in the hermitage of Valmiki where two sons Kusa and Lava were born to her by Rama. Rama one day invited all his subjects for a horse sacrifice. The two sons who were Valmiki's pupils came and recited the story of Rama and Sita composed by Valmiki. Rama now invited Sita through Valmiki to prove her innocence before the assembly of his subjects.

She proved her innocence by invoking Mother Goddess to open her arms to her. She was swallowed by Mother Goddess and vanished into a field furrow. So Sita whose very name was "field furrow" returned to her own element where she was miraculously born. It must be remembered that when her father king Janaka of Videha was levelling the ground to prepare a sacrificial altar, Sita was born out of this field furrow. Rama now implored Mother Goddess to restore Sita to him, which is now too late. Brahma comes to comfort Rama saying that he will be reunited to her only in heaven. Rama gave up his kingdom to his sons and resumed his place in heaven by the side of Sita as Vishnu.

### **Lessons.**

Rama in this story stands for the sacredness of the plighted word, honesty, sincerity and righteous rule, Sita for chastity and one minded love for her husband, an ideal woman of Hindu culture, Bharata and Lakshmana for brotherly love.

### **Character of Ravana.**

Ravana was at this time a towering personality in both Lanka and south India, defendant of his race the Rakshasas wherever they were, a mighty king who could not have been killed even by Rama except with the magical weapon, brahmastra. He had taken part in military campaigns on the Indian mainland, fought and lost to the Haiyayas, a renowned Aryan race. He avenged his defeat by joining the Brighus in their conflict with the Haiyayas from whom the former wrested their naval power and handed it over to the Dravidians in the south. The Rakshasas were portrayed as belonging to a subhuman status by the Aryans, though they were not as bad as was painted in the Ramayana picture which was undoubtedly a product of a hostile camp. Further, in the Ramayana itself there are contradictions about Ravana's cultural status. It is said that Ravana belonged to a high society living in a palace of 1000 pillars with arch door ways, in a magnificent city. According to Jain traditions, as narrated in the Padmacharitra and Padmapuranra stories of Rama,



the Rakshasas and Vanaras (proto-Dravidians) were both Vidyadharas, learned in the applied sciences who made their own aerial vehicles and Kheceharas who piloted cars in the air. Indrajit dropped bombs from the air which made the people on earth insensible. The Vanaras were not monkeys though they were called so, as they carried the emblem of monkey in their banners. These two races studied grammar and literature, and were versed in music and fine art.

### **Yagna Vidhya vs Ahimsa Vidhya.**

According to the same Jaina traditions, when prince Marutha was making arrangement for a vedic sacrifice with an array of animals, Narada noticed this from his aerial car, descended and dissuaded Marutha from slaughter of animals, whereupon Marutha's clique wanted to assault the latter. Narada reported this incident to Ravana who came to the scene, released the animals and asked the priests to go away. He preached to Marutha ahimsa-dharma and converted him. Thereafter there was no more animal sacrifices in Dravidaland.

### **Cause of Rama-Ravana war.**

The background of the war was the conflict between the Yagna and ahimsa dharmas. The Rakshasas who were of the Ahimsa cult always disturbed the vedic sacrificial arrangements of the rishis who were scattered sparsely all over south India with their fire altars. One of them Visvamitra complained to his compatriot Rama in exile about these nuisances, Rama exterminated them. Ravana heard of this horrible holocaust of his relatives and hurried to India.

Ravana was a wise individual who though powerful, listened to the advice of others. Maricha who knew of the might of Rama drew out a plan for Ravana not to make a direct attack on Rama but to abduct Sita whereupon Rama would feel deeply the loss of his dear wife and commit suicide. Ravana followed this advice and removed Sita to his home in an aerial car. Ravana appears to be a gallant gentleman with high moral character

A helpless woman in loneliness was in the tight clutches of a stranger in a foreign country where Ravana was almighty in power in his own kingdom and anything could have been accomplished according to his will. He could have committed r a p e and on resistance killed her. He did neither, a situation which roused suspicion later in Rama's heart and final death of Sita. Ravana was a Siva worshipper, sang praises of Siva and obtained the precious sivastra. His wife Mandohari was a great Siva devotee. Ravana brought Siva-Parvathy worship to Lanka from its habitat in Mt. Meru in the Himalayas.

### **Ramayana in Lanka.**

1. **Lankapura.** (probably Nuwera Eliya), This capital of Ravana was situated "on the top of Trikuta (Pedro) mountain of three peaks guarded with lofty ornamented gateways resembling pale clouds and golden and silver walls and Lanka was adorned with palaces and piles, like the sky graced with clouds on the approach of the rainy season and that palace which was adorned with 1000 pillars and which as if piercing the h e a v e n looked like a peak of Kailasa, was the residence of Ravana, the ornament of the city ever guarded by full hundreds of Rakshasas" Trikuta is referred to, as situated amidst a semi-circle of hills that formed the background of Sita-Eliya (well lit plains of Sita).

2. **Asokavana.** Even now abounding with asoka trees, is the place where Sita kept in captivity was discovered by Hanuman. This is also known as Sita-thaluwa running from the foot of Pedro to Hakgalla gardens across the present city of Nuwera Eliya. According to M. D. Raghavan Sita-Thaluwa is situated midway between Nuwera Eliya and Uva valley near Magalla gardens, a parched up grey land of thick manna grass burnt by the curse of Sita while she was confined by R a v a n a. Here is a Sitammal kovil for Ram, Sita, Lakshmana, Hanuman, K r i s h n a and Ganesha, built five decades ago by-Sivamayam Sankara Swamy from distant Malayalam.



3. Moon plains that surround Sita-thaluwa was combed and fired by Hanuman in his search for Sita, driving away evil spirits. Rama ordered these plains to be kept open as a memento of Hanuman's activities. This is now covered with tea gardens (Harry Williams).

4. Asoka-aramaya is the pleasure garden of Ravana spreading from Adam's peak to Horton plains adorned again now with tea fields (Harry Williams).

5. Ravana Ella caves. (elephants go to die). A secret retreat of Ravana which opens into Sita-Eliya plains where Sita spent her sojourn in the misery of loneliness. Ravana cave is situated near Ella rest-house and the Ella pass, one mile away is the Ravana water falls with a drop of 90 feet.

6. Uva, (Sinhara). Pleasure gardens of Ravana.

7. Sitawaka. A village situated on either banks of Sita waka ganga, a tributary of the Kelani river in the Avissawella district, is the place where Indrajit produced the magical Sita to be shown to Rama.

8. Kalyanapura (Kelaniya) near Colombo, where Vibhishana shifted his capital from Lankapura after Ravana's death.

9. Polonnaruwa, Pulathinagara (city of Pulindas i.e. Veddas whose ancestors were yakkas). Its other name is Pulastipura, city of Pulastiya, grandfather of Ravana.

10. Negombo. (Nikumbila). Place where Ravana went to do some magical rites during the course of the war.

11. Puttur well in Jaffna, A beginningless and bottomless perennial fresh water well. Rama is said to have struck with his magical bow for water to quench the thirst of his monkey army.

## II

### MAHABHARATA WAR.

#### **Maha (great) Bharata (India) war.**

The above meaning is an excusable but wrong interpretation. Mahabharata means Maha (great) Bharavat (weighty), a great and weighty treatise on the principles of material welfare, righteous conduct and spiritual realisation. The event belonged to the Vedic age, not mentioned in the Vedas but in purana literature. The Aryan culture at this time had shifted from Sarasvati to Kuru-Panchala area (Kurukhestra), the doab between Yamuna and Ganges, the battle field of the Mahabharata and other historical wars of decisions. The story belonged to about 900 B.C. Vyasa the author who must have lived (200 B.C.-200 A.D.) would have introduced elements of his contemporaneous life in it. There are three streams running as themes in this story. (1) Arjuna as warrior hero (2) Yudhishtira as embodiment of Dharma, known as Dharmar in Tamil literature. (3) Sri Krishna as God incarnate, great philosopher and teacher (vide under B.G). Brahma was the great God at the time of these events. Vishnu and Siva appear to have been the current gods of the author's time.

Ramayana and the M.B. which was a later event, appear to have occurred according to Aryan history (refer Part I) at the Kurukeshtra area between the regions of Kuru and Kosala during the period of the later Vedas (1000-800 B.C.) when the Aryans had arrived here from the west, the stories having been written in the Puranic age, Prakrit II grandson of Arjuna ruling during the commencement of Brahmana period.

#### **Jealousy, the cause of M.B. war.**

Many things that happen in this world among members of a family, relatives, states and empires, are basically due to primitive emotions like hatred, anger, jealousy etc, which kindle up feuds



and fights under the pretence of rights and justice. The real culprit stands behind the scene pulling wires and in this case it was jealousy.

There were two brothers in the house of Kurus, Dhritarashtra and Pandu, the elder was blind. The kingdom therefore was bestowed on Pandu who died later, and the state relapsed to the blind king. Dhritar had many sons, the eldest being Duryodhana, who at birth brayed like an ass, a portent of the destruction of his race, the youngest Dhuhshana being the bravest.

Pandu's five sons were the Pancha-Pandavas, eldest was known as Dharmar (embodiment of dharma). Bhima was the strongest, Arjuna powerful as Siva and as pleasing as Vishnu, Nagula and Sahadeva noted for their beauty. When Pandu died, Dhritar took charge of his nephews and taught them arts of warfare, archery and wrestling along with his own children under the tutorship of masters Drona and Kripa. In the practice matches the Pandavas used to oust their cousins finally ending in serious fights. Jealousy now entered the bosom of the cousins. Dhritar tried to solve this problem by dividing the country and giving a far off desert terrain to the Pancha-Pandavas with Indraprasthana near Delhi as their capital. Dharmar was ruling the country with equity and justice to the happiness and satisfaction of his subjects and his fame spread far and wide and reached the ears of his cousins. Duryodhana's bosom was torn with increasing jealousy and he tried to ambush them in all sorts of stratagems for their destruction. Pandavas escaped all these and went to the capital of the king of Panchalas to compete in a contest for the hand of his beautiful daughter Draupadi (Swayamvara). The device was to shoot an arrow through a revolving wheel into the eyes of a golden fish. All nobles and elite of the people had come to try their luck. Duryodhana tried and failed miserably. Arjuna in Brahmin's garb (a Brahmin cannot perform such feats) disrobed himself, made obeisance to Lord Siva and in a moment shot the target. "Heavenly flowers showered on Arjuna. maids walked forward, and the victorious brothers walked away with the bride to their home and mother". As they were approaching their house, one of the brothers shouted out "we have made a fine acquisition today". Kunti the

mother replied without seeing the trophy "share it among yourselves". Mother's word once uttered cannot be withdrawn. Draupadi became the wife of the five brothers, Duryodhana could no more bear the prosperity of his cousins. Sakuni the uncle of Duryodhana was consulted and his advice was not direct action but the use of stratagems again, which was to call them for a gambling game of dice.

### **1st Reverse-Disgrace of Draupadi.**

Dharmar had a weakness for gambling. Dharmar being seduced into this gamble lost his stakes, ornaments, gems, gold treasury, chariots, horses, servants etc, finally his brothers and his own self. Lastly he offered Draupadi and lost. Draupadi was dragged into the hall and an attempt was made to disrobe her naked. Draupadi appealed to Lord Krishna. The garment multiplied endlessly and Duryodhana had to give up this irksome business. Draupadi appealed to the blind king for the liberty of his five sons which was granted and the Pandavas returned to their capital.

### **2nd Reverse.**

Duryodhana now got fresh approval from his father, to call them for a second gamble. Dharmar, because of his status could not refuse a challenge. The stakes this time was banishment for twelve years, the final year to be led incognito and if found out, the banishment was to be extended for another twelve years. Dharmar loses and they go into the forest dressed in barks and deer skins along with some Brahmin followers who had no work and therefore whiled away their time with stories. The brothers however were determined at the termination of their exile to come back and kill Duryodhana. In the forest, Arjuna went on a personal voluntary pilgrimage (Arjuna's penance) for twelve years during which period he married Chitrangada a princess of Manipur and Subhadara, sister of Krishna. While in the forest Arjuna did serve penance until Lord Siva blessed him with the gift of his divine missile. In the 13th year they lived in the country of the Matsyas incognito, as servants and defended them against the invasion of the Kauravas.



## **Preparation for war.**

When the exile period was over, the Pandavas sent message to Duryodhana for the return of half the kingdom, or even give five villages to call them their own. Duryodhana firmly refused,

Preparation for war went on feverishly on both sides. Hastinapura (city of elephants) founded by king Hastin was the military base for the Pandavas. There were at this time about, fifty well defined kingdoms in Aryavarsa. The supporters of either parties were drawn according to blood ties or friendship. For instance Krishna was a brother-in-law of Arjuna and ranged himself on Arjuna's side, while his state, Yadava sided the Kauravas. Matsya people as friends were on the Pandava side. The Pandavas having being out of touch with most kingdoms during their exile had fewer supporters. The eastern kingdom under Karna etc were with the Kauravas. Pandavas collected seven divisions against the eleven of Kauravas. They drew up a code of warfare, no night warfare, fraternisation at nights was allowed. Warning must be given before a fight. Fight must be among equality in birth, number and nature of weapons, a horseman must fight a horseman, and a foot soldier must fight a foot soldier. Those who surrendered, fugitives, wounded and non combatants were to be spared.

## **Peace efforts.**

Dharmar appealed to Duryodhana for the avoidance of war. Let us forget and forgive the disgrace of Draupadi, let us have our share, let there be peace and goodwill. A priest was sent as messenger of peace, finally Krishna himself acted as peace maker. All these attempts were turned down with scorn by Duryodhana.

## **The war.**

The battle lasted 18 days. They fought as if they were possessed of the devil. Venerable Bhishma, uncle of Duryodhana, a great teacher and philosopher was appointed C/I/C of Kaurava forces. Queen Draupadi's brother was appointed titular C/I/C of the Pandava forces, while Arjuna was the Chief of Staff, the Director of operations. Sri Krishna was his charioteer and counsellor. Pandava forces were sorely tried and hard pressed in the early

phase of the war and would have been annihilated if not for Bhisma's orders not to kill any of the five Pandava brothers. On the 10th day Bhisma's body was found full of arrows from Arjuna's bow and he lay on a bed of arrows. His father gave him a boon to die at his will, so he lingered on for an auspicious moment lying in yoga and his advice for peace was not heard. Drona, Professor of archery succeeded Bhisma. He fought for five days. Abhymanu, son of Arjuna was killed on the 13th day, on the 15th day Drupada of Panchala and king Virata of Matsya were killed by Drona. Drona himself was killed on the same evening. Karna of Anga was the next commander who carried on the war for another 2 days. Bhima opened up brave Duhshana's breast. Karna was killed by Arjuna. Saliva the next C/I/C was killed on the 18th day by Dharmar. Sahadeva killed Duryodhana's uncle Sakuni. Duryodhana flees to a pond and in a club fight, Bhima smashes Duryodhana's thigh and he dies of haemorrhage. Only the blind father escaped. On the Pandava side the five brothers and Satyaka escaped. Victory was at great cost. Dharmar became king of the Kurus at Hastinapura, the Kuru race having been wiped out. Dharmar went to Krishna to thank him for his help. Krishna who was silent in yoga directed Dharmar to visit the great soul Bhisma who will be no more, lying on a bed of arrows and ask him for knowledge about how to rule his subjects etc. Bhisma gave a discourse on virtue, gain, desire, salvation, king's duties and morals, on fasting and bathing, hymns to Siva and Vishnu etc. Then he left the world by yoga to heaven. Dharmar deeply immersed in grief at the Bharata massacre was contemplating abandonment of his kingdom when his brothers and Draupadi insisted on his holding on to his duty. He holds on, giving gold to Brahmanas for atonement of the sins of war and ruled 36 years, during whose rule "people were happy, tastes were sweet, forms beautiful and smell pleasing". When Krishna died in an accident, Dharmar and Pandavas were much grieved and resolved to give up the kingdom, made a pilgrimage to the Himalayas and ascended Mt. Meru to reach heaven. They were proceeding towards heaven by virtue of yoga when Draupadi was the first to slip and fall on the way. After a while Sahadeva, Nakula, Arjuna and Bhima in turn fell down. Dharmar answered Bhima's query, Draupadi



fell because of her partiality towards Arjuna, Nakula thought much of his beauty, Sahadeva was proud of his intellect, and Arjuna because of his heroism. Now the lonely Dharmar moved to heaven's gate accompanied by his dog. Indra appeared with his chariot and asked Dharmar to get in, Dharmar wanted the dog also to get in. Indra said dogs have no place in heaven because of their dirt. Dharmar insisted that a devoted animal like a dog must be admitted, whereupon the dog solved the problem for them by disappearing as Lord of Justice. Dharmar entered heaven and to his surprise, found his enemies instead of his beloved ones there. Guided by a golden deva he passes "sinner's lane" to hell, where he hears the voice of Draupadi, Arjuna and others. However the gods granted him to take his people to heaven where Lord Krishna was seated on a throne and all ended well.

### **Draupadi worship in Ceylon.**

There are two places in Ceylon where festivals are celebrated for the goddess Draupadi, Udappu in the northwestern coast in the Puttalam district and Paddiruppu in the Batticaloa district in the east,

#### **(1) Udappu and Draupadi Ammal Kovil.**

Udappu is a salty flat land where a ten day festival takes place once a year in the Tamil month of Avani (August) when a quiet hamlet rises like a mushroom to beehive activity with booths, hawker's tents, ice cream vans, stalls etc. Socialites and non Hindus are mostly attracted by the fire walking ceremony on the last day of the festival. The festival starts with a flag hoisting ceremony. Pageant show of episodes from the Mahabharata such as Draupadi's marriage contest, the gamble, the exile, Arjuna's penance are shown. Offerings are made to the weapons of the Pandavas and pujas done in honour of the brothers and Draupadi. On the last day, is the grand procession with the triumphant march of Dharmar with effigies of his brothers commemorating the Bharata victory, and the town once again relapses into obscurity. There is only one brick building which is the temple and one priest (Esme Rankin).

## **Kamalakanni & Kurukulathars in Ceylon.**

The ancestors of the present inhabitants of this place are said to have been the scattered remnants of the Kuru clans of the M.B. war. According to internal legendary history the Kariars the people inhabiting the sea shores of the Tamil districts are an important and influential community of the Ceylon Tamils, who called themselves Kurukulathars. In confirmity with the ancient traditions, Karaiur in Jaffna town was changed recently to Kuru-nagar. The present inhabitants of Udappu and Paddiruppu may have been isolated fragments of the general Karaia community. A king of a neighbouring state belonging to a lower caste took a fancy for princess Kamalakanni of the Kurukulathars who would not stand such a proposition and to avoid this problem, they abandoned their native country tying a bitch to a bridal post as a sign of their contempt for the king's status and migrated to Ceylon. They came with their servants, priests, flags and hereditary emblems of their clans. The king sent message after them to return which they ignored and landed in Mannar and trekked southward by way of Calpenty, Puttalam and Mundal and finally settled down at Udappu and installed their Goddess Draupadi at Draupadidevi Koil. The virgin princess after her voluntary immolation was deified as a house hold goddess in the form of an unbroken water pot as symbol of her virginity with no image for her. Being a virgin she is approached and worshipped by only women folk once a year with flowers (Esme Rankin).

The M.B. stories Nala and Damayanti, Savitri and Satyavan Ramayana and Sakuntala (ornament of love) narrated to the Pandavas to amuse them in their lonely exile by the munis, carried the same one theme, the love and devotion of a wife to her husband, their separation by fortuitous circumstances and the obstacles they had to encounter, the reconciliation before the final union with their husbands in bliss, demonstrating the virtue of Indian womanhood.

Students are attracted towards the Epics not only by their themes but also for the literature and language that clothe them.



### III.

#### SRI KRISHNA.

The word 'Krishna' is derived from the root "Karsha" (Charming personality).

The writer approaches the story of Krishna as (1) a historical figure (2) child and adolescent of the Puranas (3) Teacher and philosopher of the B.G.

**History.** Krishna was a prince of the Yadava clan of Mathura in the Delhi region of which Ugrasena the brother of Devaki (his mother) was the ruler. Ugrasena's son Kamsa usurped the throne after putting his father in prison. A prediction was made that Krishna the 8th son of Vasudeva and Devaki would become the slayer of Kamsa, whereupon Kamsa took the precaution of putting Krishna's parents in a prison at Mathura and every son born was to be put to death. Krishna was born in this prison cell. Disgusted at the treatment of Kamsa, the prison guards removed Krishna to Gokula on the other side of the Yamuna, where he was brought up as a child of the cowherds, Nanda and Yasoda. From here they were removed to Brindavana further, north. Here the Naga chief, Kalya was poisoning the drinking water of cows and cowherds, making them swoon. Krishna who had been born to get rid of evil doers jumped into the Kalya pool and when Kalya attacked him, the Lord jumped on its hood and danced the rasa dance. Krishna grew in size and Kalya could not bear this increasing weight, each step of the Lord bringing fresh blood out of his mouth, when the serpent finally begged pardon when Krishna commanded him to leave the place with his tribe for the sea. Krishna's extraordinary exploits in this place reached Kamsa's ears who thereupon summoned Krishna and Balarama to come to Mathura and enter into a duel with two wrestling experts. They killed these champions and slew Kamsa also and restored the throne to Ugrasena. Krishna and Balarama now left for Kasi for their education. In the meantime Jarasandha, king of Magdha invaded Mathura to avenge the murder of his son-in-law Kamsa. The Yadavas resisted for a time and migrated to Dwarka

(Gujerat). Krishna's sister being married to Arjuna, Krishna therefore visited the Pandavas. It was he who revived the life of the stillborn child of Abhymanu, and grandson of Arjuna named Prakrit II who became the Kuru king after the M.B. war. Jarasandha was killed by Bhima at the instance of Krishna.

### **Vicissitude of childhood.**

Serpent Sesha became the 7th child in Devaki's womb and before the birth, Lord's mystic yogamaya directed the parents to transfer the child to the womb of Rohini, another wife of Vasudeva living in a cowherd village across the Yamuna, this child was Balarama (Bala means exceeding strength) Rama (attractive qualities). Krishna himself became the 8th child to the parents escaping as the 7th child because of Balarama's removal from the womb of the mother. At the Lord's birth Krishna was exchanged for a daughter of Yasoda who lay by the side of Devaki, Krishna was taken to Yasoda's cot at the announcement of Krishna's birth. Kamsa ran to the prison snatched the baby and plunged her against a stone. The child, a divine image showed herself as a goddess with 8 arms (Kali) and said he, "who is to be your death has been born elsewhere" Kamsa sent demonesses all over the country to kill all new born children. A demoness came to Krishna, nursed him with her milk of poison, Krishna not only sucked the breast but also the breath of the messenger of death.

### **Bhagavata story.**

As the M.B. devoted much to the matter of the ordinary world, and did not emphasise the importance of bhakti and deity, Sage Narada instructed Vyasa, rishi to write on the pure glory of God which Vyasa after much contemplation wrote on the Prime Being, with exquisite beauty and fervour. It allayed ills of man and was the means of attaining devotion to God. He said that Lord Narayana's name uttered in fun or as a meaningless sound or in derision, with or without knowledge burns all sins. A mantram cures ills even if one does not understand its full efficacy.



The earth was again overburdened with demons in the form of arrogant kings. Earth went to Brahma and wept. Brahman said, the Supreme Being Vishnu be born in the house of Vasudeva, let the celestial beings be born as cowherd lasses, the sages as cows. Let the serpent Sesha who has an element of the Lord be born as his elder brother. The mystic power of the Lord be born for furthering the Lord's plan. When he was born, "the whole universe took a pleasant and bright appearance, mild fragrant wind blew, good men became peaceful and happy. The cowherds knew new joy and splashed at each other with milk and butter. Krishna (Sanskrit-dark one) pranced and frolicked with the cowherdesses. Krishna went about as a young man in yellow silk garments, peacock feather on his turban and garland of blossoms on his neck playing the divine flute from his jewelled lips. "The cows stood still drinking the music of the flute with upturned ears, the calves stood ignoring their mother's udder and grass. The birds that sat on the boughs in silence listening to these strains were the sages themselves. The Yamuna eddied all the more and appeared to stretch her arms of waves to clasp the tender feet of the Lord. The magic fell on the ears of the cowherd lasses, one of whom Radha, fell deeply in love with him and became his consort". This love is an erotic representation of the mystic yearning of the soul to God, spiritual love. The Lord left many sayings of wisdom for the benefit of humanity. (1) In a war between gods and demons, gods came to Vishnu for help. The Lord advised the gods to call off the fight and come to terms with the demons for things are not resolved by agitation so much as by persuasion. This advice is followed today by humanity by the institution of U.N.O, in the midst of a world of cold wars and strife. (2) "Whenever law (dharma) fails and lawlessness uprises, I bring myself to birth to protect the good, to destroy the evil doers and to establish righteousness, I am born age after age for this purpose". (3) Of the paths the Lord said (a) path of knowledge is for those who are fed up with life. (b) Those who still have desire should find out the path of sublimation through work. (c) To those who are neither completely independant nor too much attached, the devotional path bears fruits. The latter.

applies to a majority of the common people ordinarily engaged in the requirements of worldly life as well as for the illiterates. (4) Power and affluence, as the Lord again and again puts it always corrupt men. Finally the Yadavas of Dwaraka over whom Krishna ruled, proud of their power, destroyed each other. Balarama who sat in yoga in the sea-shore left his mortal frame. The Lord was sitting in meditation when a hunter mistook his red lotus like feet for an animal and shot him. The Lord under this pretext departed this world. "The celestial beings rained flowers and sang, and the effulgence that was the Lord, shot the sky like a lightning flash".

### **Bhagavatgita.**

Sanjaya told the blind king Dhritarashtra who sat by him what happened in the M.B. war. This was the philosophic dialogue between Arjuna and Krishna before the M.B. war. Arjuna ordered Krishna, his charioteer to draw off before the battle line of his enemies for inspection before the start of the war. The great soldier sees in the lines, friends, comrades, kinsmen, cousins, father, father-in-laws, sons, grandsons, uncles and military professors of both armies like Drona and Bhishma. Arjuna was a brave and doughty fighter with full confidence in victory but was emotionally moved by compassion for the lives of his compatriots. He complained to his charioteer:—"This sight makes my limbs give way, my mouth is parched, my body trembles. I am unable to stand, my mind is reeling, I desire no victory. How can we be happy killing our own people?. Far better for me to be slain by the sons of my uncle, while I remain unresisting and unarmed". He then sinks down in the seat of his chariot casting away his bows and arrows, his heart overwhelmed with grief.

Krishna on the other hand urges him to fight saying:—"It is ignoble and disgraceful, it debars thee from heaven. Do not yield to this weakness. Arjuna says in reply:—How can I kill



my teachers Drona and Bhishma ?. It is better to live as a beggar in this world than slay venerable teachers. My mind is perplexed about my duty. Guide me O Krishna". Krishna replies "Thou weepest for those whom thou should not weep for. Wise men weep neither for the dead nor for the living. The soul that dwells in the body of all can never be slain. If you do not wage this righteous war, thou will relinquish thy duty, honour and will incur sin. Victory or defeat, pain or pleasure, treat them all alike. Guide thyself for the fight, work alone thou art entitled to, not its fruits. So never work for reward in this world or in heaven, nor desist from work. Work with an even mind without attachment, you are only an instrument, I have already slain them". From this reluctance of Arjuna to fight his kinsmen was founded the theory of Karmayoga, or union with the world soul by means of action without attachment. This story is said to have been inserted in the M.B. during the Gupta period.

## IV

### PURANAS. (OLD STORIES)

There were two ages of the puranas ancient and medaeval, 18 puranas belonging to different periods. The ancient puranas were recorded just after the M. B. war and at the beginning of the Brahmana period c 800 B. C. They were histories and genealogies of the ruling Aryan dynasties and the hagiology of vedic rishis in charge of sutas (bards) who preserved them. These original puranas fell into the hands of uneducated low grade priests who used to congregate at temples and places of pilgrimage for livelihood and enrichment. They gave fabulous number of years to kings and periods, added myths and legends, exaggerations and extravaganzas so much so that the historical substance contained in it was confounded and obscured. They exploited the puranas for explaining religious doctrine and puranas became the popular religion of the common people appealing to their heart and stirring their imagination.

The gradual renaissance of the present form of Hinduism took place with the Sunga dynasty (185 B. C) of the Brahmin general Pushyamitra, and the golden age of Hinduism of the Imperial Guptas (320-500 A. D) after the exhaustion of the sway of Buddhism of the Asoka period, when medaeval puranas appeared. The Dravidian pantheon was introduced i. e. puissant gods with temples and images like Siva and his associates, Vishnu and his incarnations, Trimurti, Lingam, Sakti etc. This was the period of Vishnupurana in the form of dialogues between Pascara and his disciple Maitreya, Bhagavatpurana, Gita Govinda etc. The Brahmin priests were loathe to do service in Saiva temples as Siva was a non-Aryan God to whose worship they were at the start opposed. Towards the end of the sixth century, an injunction was given by Varahamihira that only Brahmins should be priests in Saiva temples which meant the acceptance of this deity. These priests were of a lower social order. Siva and Vishnu became now the present gods of all India. Saivism took particularly the place of Vaisnavism in 6-7 - A. D.



## V

## CASTE.

All societies in the world are gripped with a caste feeling, approving an arrangement in society tinged with some form of snobbery and grades of social distinction. The British of whom we know most among westerners are so keen observers of these distinctions that they carry these restrictions wherever they go abroad and establish them in some form or other in their own isolated circles. Members of a lower group are often blackballed when proposed for admission into higher and exclusive social and sport clubs. Like the peach white Aryans who despised the black skin (Varna), the wheat white race practised equally the colour bar. According to the census of 1901, there were about 2500 castes in India.

**Origin of caste**

Class consciousness crept in originally among the Aryans without any label. The word "caste" was an unknown word in early history. This Portuguese word (purity of race) was introduced by them in the 15th century to describe a rigid caste conscious Indian society rigged with practices of untouchability and defilement. The Aryan people when they entered the I. V. region were a casteless lot; the dark skinned group of local inhabitants (Dahae meaning countrymen or Dasa-servants) i. e. the Dravidians offended the former people by their unpleasant colour and fierce resistance to their advance. Out of this Arya-Varna and Dasa-Varna clash and military combat arose the first ideas of caste. The Aryans to save their skin and survival had to increase the tempo of their aggression by turning to regular warfare when the Dasa-Dasyus (north Dravidians) people thus met their own extermination in the I. V. region, some were driven away eastward. The Aryans could not continue this wholesale elimination for ever, therefore made friends admitting some of them within their society, throwing others out of their pale into prohibited villages as Sudras. In the next chapter is described

the cleavage of the Aryan community into two important classes the Brahmanas and Kshatriyas (meaning dominant people or warriors).

The Sudras, the third caste arose from the above discards. The refusal to the Sudras of the sacraments and upanayana ceremony (initiation to be twice born with the vestment of the sacred thread) was the beginning of the integration of the caste system into Hindu religion. If a Sudra uttered a vedic chant his tongue was to be uprooted, if he hears them his ears were filled with molten wax, if he remembers them, then his body was cut asunder. Now a third classification of people arose out of misgenation between the Aryans and pre-Aryans by anuloma marriages (father higher caste and mother lower caste), pratiloma marriages (father lower caste and mother high caste). The Kevas-has were the children of Aryan fathers and Sudra mothers, the Nishadas were the products of Aryan priests and Sudra women. The lowest caste was the Chandalas, result of Aryan mothers with Sudra fathers, who lived during Buddha's time in separate villages with their own speech and had to announce their approach to Aryan villages by the beating of a gong on a wooden board hung around their neck, for the Aryans to get out of their sight. During the period of later Vedas, the Vaisya caste was interpolated into the caste system by a collection of superior Sudras and lower grade Kshatriyas as merchants, usurers and agriculturists.

Four colours of the garments were assigned to the four castes, Brahmanas white, Kshatriyas red, Vaisyas yellow, and Sudras black. The dharma of the Brahmanas is religion, of the Kshatriyas is war, Sudras menial service, and all services are of equal merit if they were performed in honour of him who is the author of all

### **Creation of caste.**

Late Vedas and Manusastras described the divine creation of caste in this order. There was a primeval giant called Purusha, ideal man or world spirit. The gods divided him into four castes, his mouth represented the Brahmanas who used it for teaching and recital of mantras, arms were the Kshatriyas because of their strength in battle (kings, nobles and warriors).



Vaisyas were his thighs, the Vaisyas sat down on their thighs in shops and did trade and agriculture or usury, the feet belonged to the Sudras, who stood on their feet and did menial service to the above three castes.

### **Caste and Dravidians.**

The Dravidians had no caste system, caste was an Aryan conception. There was however some sort of classes in the pre-Aryan people based on occupation, inclination and geographic conditions. The Dravidians spread into five different geographical tribes. (1) Hill tribe (Kurunchi people) (2) Forest tribe (Mullai people or shepherds). (3) Those who lived in the sea board (neydal), the Paradavas (4) Desert and barren land (Palai) (5) The most important caste, the Velirs or Vellalas settled down on the luxurious plains and banks of rivers (Mathuram people). The above five divisions became castes by geography and occupation.

During the Satavahana Empire of the Andhras new sub castes were formed such as golikas (shepherds) and halikas (ploughmen). At this time (230 B.C-230 A.D) foreign Sakas, Yavanas (Greeks) and Yonakas (Romans) adopted Hindu names, customs and manners and married Hindu women, entered the lower order of the Kshatriyas or the upper order of Sudras.

The southerners are today clinging to their caste features with greater tenacity than the northerners with strict observation of untouchability, taboos about temple entry, food, water and vessels, drawing of water from wells, debasement etc.

Occupation or geographical circumstances are the foundation of the Dravidian caste system. Caste is divided into right hand (58 castes) and left hand (5 main castes), with different social privileges conferred on them by goddess Kali. The left hand caste includes the Kammalars or Panchalas, (the five artisan classes like the three smiths, carpenters and masons, descendants of Viswakarma, architect of the gods and equality with brahmins)

Chetti, Chakiliyan (leather worker) Pallan (cultivator and soldier caste) Kaikulan (weaver), the right handed caste is composed of Chaliyan and Seniyan (weavers) Kusavans (potters) Melakkaran (musician), Shanan (toddy drawer), Ambattan (barber), Vannan (washerman) Vellala, Paraiyan, Vedan, Devadases and Nattuvans (teachers of dancing girls). (Hutton).

During the Sangam age 1-4 A.D. there were clans called Maravars (robbers) Eiyinars (hunters) and another four castes called Kudis, Tudiyan, Parayans or Pariayenars and Kadambans. When aryanisation of the Dravidians took place spreading over eight centuries these occupational classes went on hardening and at the Christian era, crystallised into a rigid caste system and untouchability became more characteristic of the Dravidians than the Aryans. The caste system had its usefulness at certain periods of Indian history when it acted as a protective barrier of the Indian people against foreigners like the Arabs, Persians, Greeks etc who entered and became residents of India. Caste was made use of, against the Muslim invaders by philosopher Madhava. In this way foreign blood and ideas were shut out from Hindu society. Caste therefore played an important role in the growth and preservation of Hindu society and culture, minimising class rivalry and enmity, developing a feeling of solidarity, improving skills by people with perfected techniques.

The first great reformers, Buddha and Mahavira incorporated anti-casteism as a tenet of their religions. The bhakti movement 1000 years old which included low caste leaders and followers like the Nayanars and Alvars, failed in their great attempt to eradicate caste. It was a settled policy of the British rulers and Christian prelates who came to India for evangelistic work, to profitably bypass the citadel of caste system. Mahatma Gandhi who led his great Harijan movement was able only to mitigate the evils of untouchability but could not completely remove it from society. This is testified by the U.N.O. report of 1962 on the impact of new industries on caste. In Calcutta there was 6% improvement, while in Bombay the improvement



was only 3%. Vivekananda in his lectures remarked that he had studied this question of caste and did not understand it. His remedy was to raise the common people up to the standard of the Brahmanas by education and enlightenment. Ancient seers pronounced that each caste had its dharma or its divinely appointed duty.

The B.G. says all services are of equal merit if it is performed in honour of him who is author of all. Warrior's duty is to slay his opponent. It is no sin if he does his duty unspired by personal feeling regardless of the fruits of his own action. There is no place for caste according to an old Purana "since members of the four castes are children of God, they all belong to the same caste. All human beings have the same father, and children of the same father cannot have different castes". The Karma theory admits rebirth in a particular caste according to one's deeds and misdeeds. Upanishad philosophy of Atma and Brahma relationship cannot patronise caste system. Caste is a crime when it gets into conflict with the dharma of the land. Present day caste system lays various emphasis on superiority complex and paralyses genius and initiativeness, stifling progress in economic life thus degenerating into passive display and honoured as an advertisement for the mechanical elevation of people. Caste has become a valuable currency, a permit for devious acts inflicted upon lower castes. These are considered caste privileges. It can become a passport for thuggery against lower orders. There are various stratifications and shades in the Vellala caste itself. A, considers himself of a higher status than B, who considers A of a lower status, C intervenes and proclaims that he is superior to both A & B. Who is to judge? The writer tested a panchama to come along with him to attend the temple. He demurred and said "Thou go and worship inside, I will stay out and worship, the gods have listened to our prayers all this time with us in our old respective positions. Why break our paramparaya traditions?". Traditions are the greatest objects of veneration in Jaffna. Caste arises from inner feelings and herd instincts handed down by birth and had lasted a 5300 years in India against odds and reformist zeal and social gradations are likely to continue in some form or other

in the world as long as the sky lasts. Ananda Coomaraswamy's point of view on caste (1946), "Mahatma Gandhi universally regarded as a great spiritual force in the world would like to resolve the Untouchable problem but still believes in the theory of caste system. To do away with caste, to reduce all men to the condition of the modern proletarians who have no vocations but only "jobs" would not be a solution but much rather a dissolution".



## VI.

### BRAHMANA PEOPLE.

#### Origin.

The history of the Brahmanas, sacred people of time honoured veneration, the authors of the Brahminical religion, elaborators and upholders of Hindu culture which later fused with Puranic religion of the Dravidians to assume the name of Hinduism, is a fascinating tale. They were very keen observers of nature and nature phenomena and appreciated them with a poetic sense, sang hymns of praise and evolved deities out of nature. They developed a great and awful influence on Indian society as possessors of magical and mantric powers in addition to being endowed with mental brilliance. Some members of the Aryan community who were more advanced in intellect than the others became the bards of the Vedic hymns which expressed adoration of nature and nature gods. Brahmanas meant, sons of priests also sons of Brahma, the Impersonal God of the Upanishads. They are called mind born Brahmanas because of their brilliant intellect, great feats of memory and poetic imagination. Brah-mana means also Brah-breath or spirit, mana-wondermaking, which means wondermaking or magical spirit.

The Aryan invaders of India were a classless society, they performed their own sacrifices both at home and in the open air with the assistance of the hymn makers as their ritual attendants. On their entry into India they had to confront two new problems. The local inhabitants, Dasa-Dasyus people gave unexpected resistance to their progress which made the former to resort to force and warfare, on the other hand their community was growing to unmanageable proportion not only by procreation but also by addition of fresh arrivals, and new tribal states sprang up which threw greater responsibility on their administrative organisation. These ponderous demands with all its involvement made the Aryans, to split into two sections for the ultimate benefit of the state.

Brahmins were originally temple attendants in charge of sacred vessels etc, while Kshatriyas were priests and warriors. While the people who were later marked out as Kshatriyas took to kingship

and warfare they handed over the altar and rituals to the intelligent rishis who were also by disposition the proper persons to take charge of religion and its functions without the distraction of worldly affairs. Thus arose the Brahmana caste. At this stage the Brahmanas and Kshatriyas carried on intermarriages and exchanged functions. For instance king Visvamitra renounced his throne and became a rishi. Rishis discarded their garbs and became kings. This was an occupational separation. Rishi Vasistha the domestic priest of the Bharata king Suda, was born of a prostitute. Vyasa author of M. B. was the son of a fisherwoman.

### **Classes of Priesthood.**

There were five classes according to their ordained functions. (1) Purohita, chief chaplain, minister and adviser of the king on secular and military matters. Other four types of priests confined themselves to the sacrificial altar. (2) The Hotri (invoker) who with his invitory verses of praise brought down the God to the altar. (3) Udagatri (chanter) of musical *samaveda* hymns. (4) Adhavaryu (fire priest) performer of all the sacrificial rites accompanied by *yayurveda*. (5) Finally the Brahmana, the superintendent of all the above three priests, knower of all the vedic hymns and sacramental formulas. He corrects errors committed, expiate for the sins of omission or repetition, sometimes he might be forced to re-do the yagna again if some parts went wrong. The Brahmins constructed the altar which was a sacrament itself representing the universe and its maintenance in the form of Prajapati, Lord of creatures of Brahmana period. The grand sacrifices were based on *sruti* (veda themselves) while the *grihya* sacrifices were under *smrti*, hymns of memory, what was heard.

### **Rise of Brahmanical power.**

With the Vedic magical mantras and later the Atharava-veda spells and charms in their possession, their powers and privileges were in the ascent reaching great heights in the Brahmana period (600-800 B.C.) which was after the M.B. war and the accession of Prakrit II.



The kings became their forfeits as the Purohitas were able to convert with the misuse of their magical formulae an impending victory in war to defeat or to bring misfortune to his kingdom or his own person. The sacrificial fires were so powerful and intense that the will of the God could be bent to the needs of the Brahmana by the latter's imprecations and oaths. The gods arose from their seats and wanted to do sacrifice themselves to the priests and higher gods. This sort of mechanical sacerdotalism was not pleasing to the Kshatriyas and kings whose powers and privileges were overshadowed by the Brahmanas, now asserted themselves as a superior class.

The suffocating smoke and fire increased in fury, rites of few hours were extended to days, Brahmanas swelled in number at the altar ground with monotonous repetition and choruses so much so, their songs were ridiculed and compared to the croaking of frogs at the onset of winter. The greed of the Brahmanas also increased pari-pasu. The Kshatriyas therefore revolted and turned their back on Karmamarga (path to God by rites) and embraced Jnanamarga, the path to God by meditation and knowledge. The Brahmins stated that "they were dear to the bestower of dakshina than they were dear to God". This change of path took place during the Aranayaka period that followed the age of the Brahmanas when the Aryans had reached the plains of the Ganges on whose edges were large forests suitable as retreat for meditation. Buddhism and Jainism two centuries later arose as a natural reaction against Brahmanism as well as against the Vedas.

### **Spirit of compromise and accommodation.**

(1) Kshatriyas themselves became sages and debaters, introducing the Upanishad impersonal philosophic one God Brahma, in place of the Vedic semi-personified gods. Brahmanas for fear of losing their spiritual power were quick to follow in the footsteps of the Kshatriyas, recaptured their lost glory, by becoming themselves the foremost leaders of the Upanishad movement.

(2) Again the b h a k t i movement of the 6th and 7th centuries started by non-Brahmin people and looked down upon by the Brahmanas, was later captured by the latter to become their new leaders.

(3) During the Puranic period the Vedic Brahmanas could not tolerate the Siva and Vishnu cult till Varahamihira persuaded them to do pujas in Saiva temples.

(4) In 1909 there was a Saiva Siddhanta conference of the Sudras at Trichi, but the Brahmanas heard of it, swelled in number at this Sudra assembly, took a major part in the discussion and had taken upon themselves the Siddhanta leadership. Such was the spirit of compromise to new ideas of the Brahmanas inspite of their orthodoxy. They did not want to lose their identity and means of livelihood.

### **Dravidian Brahmanas.**

There is no indication of the existence of Brahmanas of Dravidian blood stock in Hindu literature and there was no Brahmana caste in the original Dravidian social system. Brahmanas and Kshatriyas are of Aryan origin. There is one solitary mention of Telugu Brahmins who were said to be of Mediterranean extraction and also found in the mixed population of the North (Nilakanta S a s t r i). The Ayyar Brahmins are Tamils but probably of Aryan origin. The aryanisation of Dravidanad never took place by military invasions. Slow and gradual process of aryanisation took place with consent by infiltration for over 8 centuries by the migration of isolated Brahmin munis towards the Deccan and establishment of ashramas and scattered altars in south India. When Rama came in exile to the south he had found these munis. Sage Agastya patron of Tamil literature settled down at Podya hills in the extreme south with the agastya clans all over the southern country. These Brahmanas most probably settled down with their Brahmana wives making themselves an exclusive people as they are also now. Agastya himself after settling down, got down his wife



from Vidharba. They accepted Dravidian traditions, religion and language and settled down as Dravidian Brahmanas. The Dravidian Brahmanas therefore were Aryans in blood and culture and Dravidian in language and customs. Some of these Brahmanas had come down by force of famine or persecution to the fertile south.

### **Nature of the Brahmins.**

Manu states that the Brahmins must shun worldly honours as they would shun poison and seek disrespect as one would seek nectar. They should be abstemious and shun sexual excesses, pure in body and mind, with least injury to animals. Yudhisthira described Brahmanas as truthful, forgiving, kind etc. They are accused as niggardly in communication to others what they know which are their special secrets, by which they have to earn their livelihood. Their exclusiveness in society is another weakness. Marco-Polo the Venetian merchant-traveller of the 13th century who visited India comments, "I assure you that these Brahmins are among the best traders in the world and most reliable. They would not tell a lie for anything in the world and do not utter a word that is not truth. They eat no meat or drink no wine. They live very virtuous lives according to their usage. They have no sexual intercourse except with their wives. They take nothing that belong to another. They will never kill a living creature or do any act they believe to be painful". Manu states all these privileges and honours are given to Brahmanas because with him is the treasury of virtue. Swamy Vivekananda says that the Brahmana must open and distribute his wealth to the world, because he did not open the treasury to the people from the beginning. Muhammadan invasions were possible. Rev. Philippus Baldaeus (1660) a Dutch Christian prelate in Jaffna and chaplain to the Governor of Ceylon described the Jaffna Brahmanas as modest in their deportment as could be wished, sober and alert, clean and curt, friendly and very moderate in eating and drinking, never touching strong drinks. They washed themselves twice a day,

Our experience in Ceylon is confined only to the Brahmin temple priests, secular Brahmanas being only a handful. These temple

Brahmanas are an inoffensive people leading an exclusive life and do not interfere in other people's affairs, quite absorbed in their religious duties and rites which they perform with detachment irrespective of the size of the crowd that attend their services or the bounties that are given them. They perform their functions with utmost care and thoroughness. They are reluctant to communicate to others their "rakasiams" (secrets). The writer inquired from a young priest the meaning of a side ritual he had just performed in the temple when he turned round and snapped at the inquirer that he should never have put that question to him. They wrap up these rituals in secrecy that the mystery might be heightened and the faith be not abated by arguments and inquiries. They are the authors and links of Hinduism of north and south India.



## VII.

### KINGSHIP.

#### **Origin and powers of kings.**

Kingship was a hereditary institution governed by the laws of primogeniture. It is the symbol of a nation's power and arose out of a spirit and inclination for wars. India was a country of internal and external wars from the beginning of history under cover of philosophic outlook. It was the first duty of every king on ascension to the throne to display his bravery with sword in hand and with a flushed face turn round the four quarters of the earth and challenge a neighbouring monarch to fight. That was the kingly tradition. At coronation he does an aswamedha, horse sacrifice, i.e. to let loose his war horse free into the neighbouring lands and when the horse was challenged or captured, it was the beginning of a war. A Chakravartin is an Emperor with a "Chakra" (a wheel) and he is named a wheel king and becomes a Vijigishu (one who wishes to conquer) and starts a digvijaya, a conquering expedition, which is led by a mysterious wheel of gold and gems thrown into the air and followed by the king.

Purananuru states that wars were made more for glory than for gain. It was a gigantic tournament. According to the Brahmanas, the devas and asuras fought with one another, the gods were defeated. The gods said it was because we have no king that the demons defeated us, so let us elect a king. They elected a king and through his help obtained complete victory over the demons. Kingship therefore arose from military necessity and derives its validity from consent based on the possession of the highest qualities of the chosen candidate. It is God's appointment, divine origin is again emphasised in the Rigveda, "I am Indra, I am Varuna and on me the gods bestow the energies characteristic of asuras". The divinity of a king is identified with Prajapati by virtue of the Vajapeya and Rajasuya sacrifices which gave strength to the kings.

Again, according to Brahmanas, as there is neither order nor control without a king, when there was drought the stronger seized the weaker for the waters are the law. The divine right of a king is not personal but bound by the dharma of the land. Taxes are natural compensation for good rule. During the Sangam age the king was an autocrat but tempered with the maxims of the wise minister, priest or friend. He had to follow traditions rooted in custom. As the people looked upon the king as a model, it was his duty to set up a high moral standard by his personal conduct. Poems exhorted him to keep a strict mastery over his passions. He was the first of the land, patron of art, literature and religion, leader of war and protector of his subjects. He is marked out from his subjects by glittering apparel, palace and retinue etc. His duties are made lighter by the counsels and assistance of several institutions like the parashad (council of 10 Brahmins), mantrams (courts of justice), nagarams (local guilds) Gramanis in charge of gramas, ganās large units of villages in charge of Ganapathys, senanis (captains) purohitas, sabhas "small assemblies of elders, nobles and war leaders", samhities (assembly of common people).

On formal anointment by the priest, the king puts his foot on a tiger skin, a sign of becoming as powerful as a tiger and carries a mimic cattle raid taking steps in all four directions symbolic of conquest of all the four quarters. People had the power to punish or exile a king for misrule. Agriculture was the mainstay of government and basis of war. Ten idylls (Pattupattu) gives an idea of the glory attached to by the Chola king Karikal in the battle of Venni. "Rulers, velirs and kings lost their drums on the field, the Pandyas and Cheras lost their glory, and the latter sustained the last disgrace that would befall a warrior, a wound on the back, and from a sense of propound shame he sat facing north, sword in hand and starved himself to death". In another battle, some enemy chieftains lost their umbrellas and had to submit. Pattinapalai states "that numerous Oliyars submitted to the Chola king, the ancient Aruvalars carried out his behest, the northerners lost splendour and the westerners were depressed.



Karikal (black legged) turned his flushed look of anger against the Pandyas whose strength gave way. The line of low herdsmen was brought to an end and the family of Irangovil was uprooted. (Nilakanta Sastri).

### **The Dharma of kingship.**

Kautaliya says, kingship is established by the weak as a protection against the strong. The king should be vigilant about the well being of his subjects. The happiness of the subjects is the happiness of the king, their welfare is his own pleasure, but the pleasures of the subjects are his own good. "King's duty was protection of the state, he should subdue himself and then seek to subdue his foes. How could a king who has not been able to conquer his own self be able to conquer his foes? Whatever pleases himself he should not consider as good". In the coronation oath he swears to the advantage of the state considering as good whatever is law, and whatever is in accordance with ethics and whatever is not opposed to polity. I will act according to that and will never act arbitrarily. A king who commands, without writing and an officer who acts without written orders are knaves. The people says Manu, are to be protected from official underlings who are generally knaves and seized what belong to others. At the coronation ceremony the king swears before the people "if I play thee false, may I lose the merit of all my religious performances, reward of my good deed, my place, my life even my progeny". A poet in the Sangam period compares the king's onerous responsibilities and duties to "a strong bull which drags a cart laden with salt from the plains to the uplands". The king much more than rice and water is the life of the people.

# VIII.

## DHARMASASTRAS. (CODIFICATIONS OF DHARMA).

### **Manusastra or Laws of Manu.**

Manu is known as the father of the human race rescued from the deluge by a grateful little fish. He was the first man to lead his sons and Aryan tribes, Brahmin people and Kshatriyas of the solar and lunar dynasties and set foot on Indian soil.

Manu Vaivasvatu was washing his hands one morning when a small fish came into his hands. The fish said "bear me I will save thee". The fish asked for refuge, the small fish had the dread of being devoured by the big fish. It gave Manu instructions to keep him in a small jar, then in a pond and later to let him out into the sea according to his growing size. In return the little fish gave out the news of the coming floods and an advice of making a ship and getting into it, at the approach of floods. Floods came and Manu got into the boat which ascended the slope of the mountain. The fish now came and tied the ship's rope to his own horn steering the ship to the mountains. Manu fastened the rope to a tree in the mountain. As the floods subsided he descended down to his country. Manu was the sole human survivor. He had nine sons.

Laws of Manu are laws of righteousness, half divine and half human. It is divinity under human condition changing according to circumstances, time and place. They deal with cosmology, four stages of life, Kshatriya and Brahmana duties, rules of government, domestic law, military duty, relationship between husband and wife, parents and children, origin and rules of caste and defilement, law of morality, nature of good and evil, education, rules of personal conduct, justice and law, personal hygiene and manners, polite behaviour and administration of state.



Some of the principles of his laws are mentioned here. He who inflicts humiliation perishes. One should speak the truth and speak it pleasantly and should not speak the truth in an unpleasant manner nor should one speak untruth because it is pleasing, this is the eternal dharma.

“Whatever is dependant on others is misery, whatever rests on one’s self is happiness, is in brief the definition of happiness and misery. Though one is entitled to receive gifts one should avoid the occasions for it, for quickly is one’s spiritual effulgence quenched by receiving a gift. Without doing injury to living things flesh cannot be had anywhere, hence eating of flesh should be avoided. Fathers, brothers, husbands and brother-in-laws should honour the bride and deck her with ornaments and new vestments, if they desire their own welfare. Where women are honoured there the gods delight, where they are not honoured there all acts become fruitless. Housewife should always be joyous, adept at domestic work, neat in her domestic wares and need perform no vow or fasting, as by serving husband she is honoured in heaven”. Though destitute of virtue or seeking pleasure elsewhere, or devoid of good qualities, a husband must be constantly worshipped as a god by a faithful wife. If a wife obeys her husband, she will for that reason alone be exalted in heaven”.

### **Arthasastra of Kautaliya or Chanyka.**

**(321-296 B.C.)**

These are laws of state and economics. This book is made up of 15 sections in prose. Shamasastri of Mysore discovered and published it in 1909. Kautaliya was a brilliant Brahmin Prime Minister of Chadragupta the Mauryan emperor. Chandragupta, a rebel against the Nandas was banished to the Punjab, Kautaliya joined him and met Alexander the Great persuading the latter to wage a war against the rich Nandas, Kautaliya himself had a personal grudge against the Nandas. The contents of this Arthasastras are (1) Description of kings. (2) Duties of departmental heads. (3) Administration of justice. (4) Security measures and espionage.

- (5) Civil service. (6) City administration. (7) Interstate relationship. (8) Element of sovereignty. (9) Fairplay and secret measures. (10) Government administration and practice. (11) Foreign policy. (12) War. (3) Weight and measures. (14) Punishment etc.

When one reads these sastras, he feels as if he was living under a government of the modern world. Another Sastra was completed by Sukracharya in 10 A.D, known as Sukrasastra or Niti, on similar lines. Kamsastra treats of love.



## IX.

### LANGUAGES OF INDIA.

There are about 30 different groups of languages in India. The two basic mother tongues before 7 A.D. were Kodun-Tamil (Thenmoli) and Sanskrit (Vadamoli), Kodun-Tamil (Old Tamil) being older than Sanskrit by about 1000 years, the latter remaining the language of all Hindu religious rites up to the present time, the other south Indian Languages, Kannada, Telugu, Tulu and Malayalam being daughter languages of Tamil. All these S. I languages got sanskritised in due course in various measures according to their proximity to Aryaland, for instance Malayalam is more sanskritised than Tamil. Some Dravidian loan words entered Sanskrit in the rigveda period. Tamil got sanskritised from the Christian era onward so much so that an Aryan, Agastya-muni wrote the first Tamil grammer and also became the patron of the Tamil language during the first Sangam period. One would thus see that Tamil culture, religion and language had been thoroughly aryanised leaving behind only the blood as Dravidian. Tamil was derived from "Old Tamil" of unknown ancient times and began to be sanskritised during the Sangam age (100-300 A.D.). Tamil is said to have been the language of Mysore in 3 B.C. at the time of the arrival of the Jain pontiff Bhadra-babu. The language of the Chalukya empire in 7 A.D. was also Tamil. Inscriptions on oversea trade tablets were written in 5 B.C. in Dravidian script, not in Sanskrit.

Tamil according to Grierson was the oldest, richest and most highly organised language with plentiful vocabulary and culture from remotest times, its alphabet derived from Vatteluthu.

### **Telugu.**

Language of Telinga (Tenu-honey, land of honey) or Trilinga bounded by three lingams, Kalahasti, Sree-Salem and Daksharama. Telugu started as a new language in inscriptions in 5 A.D. Its

basic elements were undoubtedly affiliated to Kannada and Tamil. It separated into new literature in 10 A.D.

### **Malayalam.**

This was the last language to develop a separate existence from Tamil. The script is based on Tamil grantha, Vatellutu having been discarded in 10 A.D, specialised literature appearing in 14 A.D.

### **Hindi.**

(Spoken by about 200 million people of Bihar, Madhya Pradesh, Rajasthan and Uttara Pradesh).

Hindi and Urdu are sister languages with their common origin in Sanskrit. From the time of Harsha (606) to Rajput Jaichand (1172) Sanskrit underwent changes through the first and second Prakrits to become a language called S a u r s e n i Appabhramsa, the lingua franca of the north. With Muhamaddan invasions, Saurseni split up into several splinter groups, Kariboli, Hariani, Brajbhasa, Kanauji, Rajasthani etc. This regrouping was known as western Hindi. Kariboli-Hariani became the "speech of Delhi". With the foundation of the Delhi sultanate (1206) by Aibak, Persian was introduced as the official language but was not the common language of the people. When Akbar and Jahangir shifted their capital from Delhi to Agra in 17 A.D. Braj-bhasa the local language of Agra was added to Kariboli. When the capital was reshifted by Shahjahan (1628) to Delhi, Persian impact thoroughly changed this language. During the times of B.E.I. company, Fort William College of Calcutta built up a universal language for India, called Hindustani based on Devanagari and Persian scripts, embodying Moghul culture. When English was adopted as the official language of India, Hindustani split up into Urdu and Hindi. Hindi was shorn off as much of Persian scripts as possible and Devanagari was fully substituted, while Urdu was overpersianised with more Persian scripts and less Sanskrit words. A language problem appeared to the government at independance whether they were to make Urdu or Hindi the



official language of India, Urdu being a better developed language.

Hindi however was rightly adopted for sentimental reasons. Hindi is a mixed Mogul-Prakrit language in the process of maturity. Sanskrit is the language of Hindu culture and religion, venerated by every Indian of all races, from Himalayas to Cape Comorin.

From 4 A.D. for 3 centuries Sanskrit became the sole language of official documents of the Kadambas and Gangas (Kannadas) and early Pallavas (Tamils and Telugus). Later documents and inscriptions became bilingual employing Sanskrit at their beginning and end with the body in local languages, Kannada, Telugu, or Tamil. Sanskrit continued its influence unabated in these southern districts till 10 A.D.

### **Kannada.**

First language to separate from Tamil in 850 A.D. with a separate literature, the language of the Cauvery, Godaveri and South Maharashtra regions.

# X.

## DANCE AND DRAMA.

### **Dance as acted Prayer and Yoga, Religion and Magic.**

The word Drama is derived from the Greek word Dromena meaning things acted when the sanctuary becomes the stage where sacred things were acted, (religious rites). For instance the mass of the Catholic church is a sacred drama. Man dramatises his desires and makes them known to a transcendant source of strength by rites and gestures which become acted prayers. Dancing is such a series of repeated rhythmic movements dramatising the ejaculation and gestures of prayers with intense devotional adoration of God in order to please him and cultivate his good will and obtain his favour in exchange for the sweats of the hard acts of dancing.

There are 47 gestures of eyelids, seven of eye brows, 38 hand gestures etc. Dancing is the chief activity of gods and goddesses like the Ghandaravas and Apsaras. Vishnu danced in the female form as Mohini. Muruga danced his triumphal dance after the Vel-Sura victory with the ocean as stage and waves as his platform. Kali danced in the crematorium over dead bones naked. Nataraja whose colour is white danced mostly singly, or with Gauri the yellow lady always dressed in red saree. Sri Krishna's "rasa lila" was danced with his favourite Radha and gopis, Brinda, Shyama and Sirsha among the creepers of the Brindavan garden. In the above cases dance was religion. Dance is magic when Kol women danced, jumping up and down the earth with resounding steps, also patting the ground to coax the field to yield more.

### **Nataraja's cosmic dance. (108 poises).**

### **Nata (Dance & Drama), Raja (King).**

Nataraja is the King of actors and dancers. Nataraja's dance represents in its movements the panchakritiyas standing for



five fold activities of creation, destruction, obscuration (maya), sustenance and salvation. Siva as Lord Nataraja is himself depicted as a dancer in the act of performing the above five fold functions.

There are five sthanams in the Tamil country of India where there are halls for the dance of Nataraja. (1) Kanagasabhai or Ponnambalam (golden hall) at Chidambaram. (2) Velliam-balam (silver hall at Madura. (3) Chitrasabhai at Courtellam (hall with copper ceiling). (4) Ratnasabhai (hall of gems) at Tiruvallangadu. (5) Thambirasabhai (Lord's hall) at Tiruneveli.

There are five Lingams representing the five elements of nature at five different holy shrines of south India. The temple at Chidambaram is dedicated to one of the elements, akasa (ether) Lingam. Ether being an object without form and shape, the shrine at Chidambaram is dark and small without an image to represent it. Ether however has the scientific properties of quivering movement of a vibrating matter, due to its alternating or vibratory motion. This symbol of rhythmic invisible vibration of ether by which Iswara sets the universe in motion and impels it to destruction according to his wish, is converted into a visible rhythmic movement and quivering vibration in the dance of the Lord and thereby you are actually able to see the properties of ether in Nataraja's body movement and vibrating dance form. Chidambaram is therefore the greatest centre of the Lord's dance. When the Lord does not do this dance devadases take the dance upon themselves at Chidambaram and continue it in a separate hall called Nritya Sabha allotted to them.

### **Description of his dance.**

**Choir.** "Sarasvati plays on the vina, Indra on the flute, Brahma holds the time marking cymbals, Lakshmi begins a song, Vishnu plays on a drum and all the gods and goddesses stand round at Mt. Kailas or Chidambaram the centre of the universe for his night dance (Ananda Coomaraswamy). Whether he is surrounded or not by the flaming fire, aura of his glory "Tiruvasi" — the circle of the world which he fills and oversteps, the

king of the dance is all rhythm and exaltation. According to Ananda Coomaraswamy quoting from "Kovil Puranam" 1000 sages disputed with Nataraja and angered him. They tried to destroy Nataraja in sacrificial fire. He became an incarnation of a fierce tiger with smiles on its face, the silken angavasteram turned into tiger skin and with the nail of his little finger tore the fury of human passion.

Other explanation is, sages sent a tiger to destroy Nataraja whom he killed and used its skin as his dress. Unsuccessful in this attempt they sent a serpent which he put round his neck fearlessly. For the last time they sent a titan which he crumbled under his feet.

(1) Creation. the upper right hand holds a drum inside which are objects (attributes) which make a noise "Aum" the principal sound from which all else is evolved and sucks in all creatures into this rhythmic motion and this dance they dance in his company.

(2) Sustenance. The lower right hand stretches out in an attitude of benediction and reassurance "be not be afraid, Siva preserves and protects the world".

(3) Destruction. Left upper hand holds fire which animates and devours the world, indicating destruction or dissolution of the bonds that tie souls to the snare of illusions of this world.

(4) Beatitude. Lifted left foot to which the left lower hand points in a broad sweep denotes beatitude and grace which are said to rest at the holy feet of Siva.

(5) Obscuration (Maya), Symbolised by the right foot firmly planted on the ground crushing a titan for the dance is danced upon the bodies of the dead, evil that is put down.

(6) Speed. Lock of flying hair representing the flowing Ganges with a crescent moon on the hair and fluttering angavasterams, speak of the speed of the universal dance. Nataraja is said to be two armed and with the flutter of his arms by speed the



arms appeared to be four. His cosmic dance is an image of the eternal movement of the world.

(7). Smile. The broad smile in the face of the king of dance is a smile at death and life, at pain and joy alike, the sport of creation and destruction.

(8) Steadfastness. Lastly the back view of the statue reveals the steadiness of the shoulders that uphold the world, symbol of immutability of substance.

(9) Fearlessness. Serpent garland round his neck.

Tayamunavar the sweet singer says "O God, ocean of mercy, what dance this dance of bliss in the hall of pure consciousness beyond the plane of thought".

### **Different dances.**

During the Pallava period in the 7th century Indian dance spread out and was adopted in Burma, Siam, Cambodia, Java and Bali. In India there are several folk and local village dances. All dances are dedicated to temples and gods, except the Kathak dance which is of Muslim or Persian origin executed in north-west India for courts and kings and not for temples. The Kummi dance of south India is a circular dance, other dances are Kutchpuri night dance of Andhra depicting Bhagavat stories, Mohiniattam of Kerala, mask dance of Bihar, the Odissi of Orissa and Kuravanji (gypsy) dance. The four main categories of dances are (1) Tandava (powerful type and masculine). (2) Lasya (feminine form). (3) Nritya with beautiful hand and foot movements not signifying any particular theme. It does not express mood. (4) Nritya, gesture-language, expresses ideas, themes, rasa (flavour), and bhava (mood)

### **Bharatanatyam.**

The palm leaves on which Bharatanatyasastra was first inscribed 2000 years ago is preserved in Tanjore library.

Bharatanatyam is (1). S.I. dance which begins with a prayer in Tamil.

(2) A Vidwan stands at the feet of the danseuse following her foot movements, directing the course of the dance with chorus and cymbal intonations.

(3) The dancer advances a few paces forward and retraces her steps to the back of the stage several times before making circular dances.

(4) She sings lyrics intermittently with the dance.

Bharata does not denote India in this context. This dance is named after Bharata Muni (1c. B.C.,-1c A.D.) composer of Natyasastra, a detailed treatise in 36 chapters on dance, drama and musical theory. Another scientific explanation of Bharatanatyam is (Bha) bhava (expression) (Ra) raga (melody) (Ta) tala (time measure) or rhythm, (Bha - ra - ta). Drama and dance are portrayals of the 9 rasas (sentiments) love, laughter, heroism, pathos, terror, fear, wonder, loathsomeness and tranquility. The dance also can interpret higher philosophic and religious concepts. Epic and Puranic stories in print and sounds are transformed into signs, postures and gestural acts to the audience at dance halls. The Silappathikaram of Illangovadigal (c 2 A.D) of the sangam age gives a delicate description of the "natyam" with its nine feelings, 48 gestures, the sweetness, grace, poise and sway of the body, the sprints and steps, the movements of the feet and ankles, the contortion of the hip and the waist, the smiles and ogles all in concord with the beauty of the face, cultural vestments, glittering jewellery and fashioned hair dresses with flowers of the artist, all in perfect scientific symphony with timing and tune, and in sympathy with the perfected technique of the operation of this art. The dancer further must get into the spirit and mood of the dance with perfect faith in his God and art. The Bharatanatyam is about 2000 years old deeply rooted in instincts and feelings rather than treatises which are later codifications. Every one has experience of the instinctive dancing kick and jerk of a hand baby at the joyful sight of the mother, though the baby is unable to stand as yet, which shows that dance originated in instincts.



## **Nautch Dance.**

50 years ago the Bharatanatyam was confined to and preserved by a profession of Devadases or Deva-adials, maid attendants who danced before the gods to please and praise or appease them during temple festivals before the puja time. These nautch girls often were drafted for their beauty into service from among the humble and poor level of society in their tender years while their muscles were pliable and plastic to be trained by experts called Annavis or Nattuvans in such a way that they performed their duties with pleasing skill. They were subjected to sparks of professional hetaerism and the organisation therefore fell into desuetude. This was the period when young girls of social status among the Tamils were not permitted to be exposed to public gaze. The revival of Bharatanatyam as a highly traditional Hindu cultural art took place by the establishment of Kalakshetra (temple of arts) at Adiyar by Srimathi Rukmini Devi Arundale a Brahmin lady, for the study and practice of the art for daughters of social standing.

## **Manipuri.**

### **(Manipuri state in the N.E.)**

A graceful dance with rhythmical subtlety and slow suspense where males and mostly females take part with artistic skirts embroidered with mirrors or lights, The drummer also takes part in the drama. Krishna, Gopis and Gopinis are the themes. Percussion instruments are the life of all dances.

## **Katha-kali.**

### **(Story dance of Malabar).**

A pantomime dumb show with no songs or speech, the dance depicts a story from the epics or puranas with mudras, (signs of fingers) gestures and actions to make up for the absence of sounds. It is essentially a night dance of males, masks may be used. Being a masculine dance this dance is heavier, stronger, and swifter in movement

Tagore had popularised this dance at Shantiniketan with the inclusion of girls as a new item.

**Gurba dance of Gujerat.**  
**(An example of a folk dance).**

“With whirls of multi-coloured skirts, beautifully poised figures balancing lighted pots on their heads begin a gentle hand clapping as they bend and swing to the irresistible rhythms of the sound of the voices in chorus with soft melody that swells and fills the air in village street corners on the nine nights of Navaratri festival, dedicated to the mother Goddess Ambimata of Gujerat”.



# XI.

## TEMPLES.

Temples were built by kings for the welfare of their subjects, entertainment through festivals and education. The Aryans needed no images and temples, as they were always on the move and their gods were in the sky. Temples arose in the settled life of agriculture. An ordinary western mind cannot understand the sculptural and architectural purposes of a Hindu temple which may appear rowdyism to him, just as to him Indian music is brassy noise and local dance a wild orgy. The Sangam classics described the temple at Tiruchendur. The Pattupattu described processions with images at that time. Sengkuttuvan the Chera king built a temple for Kannagi in 2 A.D. The real formulated arrangement of temples and images was established during the time of the golden age of Hinduism of the Imperial Guptas (4 A.D). This was the period of the revival of Puranic religion when the image was treated like a king and the koyil took the part of a palace. The idealism of the personal gods was transmitted to the Pallavas from the Imperial Guptas, a princess of the Vakataka tribe from which the Pallava people probably arose married Chandragupta II. By this way the Pallavas became the bridge between Aryan and Dravidian cultures. The puissant gods of the Puranas, Siva, Vishnu and Ammal took the place of the retreating Vedic gods and lived in palaces requiring koyils on earth to live and to be served like human beings. Following upon the golden age of the Imperial Guptas where there arose a re-edition of Hinduism, the Aihole group of 70 temples under the Chalukya dynasty (450-650) were the harbingers of temple structure in the south. Temples played an important role in medaeval times in cultural and economic growth of a community. They were situated in the midst of large expanse of rice fields or on their edges by the side of roads with easy access.. Next to the cradle and the home, temples were the centres from where all culture overflowed into the surrounding countryside. They became the seats of architecture, sculpture, painting, songs, music and dances, centre of learning, place of entertainment, making of jewellery,

vestments and brassaware, lamps, camphor and incense, different kinds of oblation, pastoral and agricultural. The construction and maintenance of temples gave the ancient people of limited society employment as priests, choristers, florists, devadases, musicians, sculptors, painters, carpenters, stone masons, jewellers etc. Though Hindu worship is individualistic and not congregational, periodical festivals attracted large gatherings and gave occasion for free exchange of cultural and regional ideas and fashions. The temples and their precincts were used in addition as schools, village assemblies, courts of justice, for sports and leisure and other healthy village activities.

### **Model of a temple.**

This is the architectural layout of a Hindu temple,

(1) Rectangular or oblong base. (2) Gateway tower called the gopura. (3) Nandi pavilion, with the sacred bull of Siva particularly in a Siva temple. (4) Mandapam with terraced roof supported by 18 columns. (5) Sanctum, abode of the god, situated in the deep end of the temple mostly facing eastward. (6) Sikhara, bell or domeshaped tower over the main shrine or vimana.

### **Sikhara.**

(1) Sikhara is said to stand for Mt. Meru in the Himalayas, dwelling place of gods and spirits, which also became a temporary prison house for Ravana.

(2) In a Siva temple it represents Mt. Kailasa, top most peak of Mt. Meru, retreat of Siva and Parvathy.

(3) Another story says that Ravana was imprisoned within Mt. Meru because of his impious attempt to remove the mount to Ceylon with Siva and Parvathy in it, out of devotion to Siva he did this, to bring Siva cult to Lanka. Ravana attempted with the strength of 20 arms to break his way free. The very mountain quaked in fear while Parvathy seized Siva's arm in



awe while her maids fled away. With undisturbed calm Siva holds every thing in control beneath his feet, ultimately Ravana, because of his Siva devotion was freed, and Siva and Parvathy accompanied him to Ceylon.

### **Classification of temples.**

Temples are classified on definite meaningful basis. (1) Nature of structure, (either rock hewn or structural). According to the silpasastras (Hindu science of art and craft) temples are of (a) Nagara of north Indian style. (b) Vesara, central Indian or Deccan style. (c) Dravidian or south Indian style, subdivided again into many dynastic patterns.

#### **Nagara style.**

i. The sikhara is a very high structure built over the vimana (vehicle of God) otherwise known as sanctum, holy of holies, shrine, or adytum (ardhimoolam in Tamil) darkest and smallest recess of the temple in the western end enshrining the image, the temple generally facing the rising sun in the east.

ii. Curvilinear in shape like the inclining surface of a dome covered with vertical lines giving an illusionary appearance of doubling on itself.

iii. Elaborate sculptures, floral and figurine designs on the surface with a choice for erotic effects.

iv. Halls are conspicuous by the absence of pillars. Lingaraja temple 1000 A.D. one of a group of 30 temples at Bhuvanesvar in Orissa with its towering sikhara 125 feet high brushing the heavens and dominating the whole city, is one example. It has exquisite and subtle handwork on its surface with multitude of statuettes.

Jeganath temple for Krishna 1010 A. D at Puri is a celebrated shrine attracting pilgrims from all quarters for its annual car festival.

#### **Vesara, Deccan, or central Indian style.**

It is a combination of the north and south Indian styles in varying proportion, or one or the other. Characteristics are :—

- i. Widely spread out, giving a sprawling effect.
- ii. Low height with flat roofs.
- iii. Pyramidal towers without storeys.

iv. Double or even triplicate shrines.

v. Designs on the outer walls are compartmental, graceful and restrained.

In a group of 10 temples at Pattadakal on the left bank of the Malaprabhaba river eight miles from Badami, four of them are of the north Indian style, six of the south Indian style. Papanath temple is of north Indian character, while Virupaksha temple is of the south Indian style.

**Virupaksha temple.** The largest and finest of the Chalukyas, has a beautiful historical background. It was built on the order of Lokamahadevi, one of the queens of Vickramaditya Chalukya II who overran Kanchipuram the capital of the Pallavas thrice. The great temple builder of Kailasanatha temple of Kanchi, Gunda and artisans from Kanchipuram built it on Kailasanatha model. Further in the presence of God Virupaksha (Siva) that Hari-hara founded the Vijayanagara empire on 18-4-1336 five centuries after the erection of this temple. Kailasa temple of Ellora was built under Rashtrakuta king Krishna I. (A.D. 757-783) on the model of Virupaksha temple but with double its size.

**Elephanta.** Is the name given by the Portuguese to an island near Bombay because of its elephant shape. There are three large cave recesses separated by pillars.

i. On the left is Ardahanari, a haemophrodite form of Siva. From the darkness of the shrine, the gigantic looking figure rises and imposes.

ii. On the right is Siva and a feminine sensuous beautiful creature Parvathy.

iii. In the centre is Trimurti, three headed bust of Mahesa, the preserver.

### **South Indian or Dravidian style.**

The characteristics are a terraced pyramidal tower of great height, gopura, non-curviliniar unlike that of the north and taper-



ing into the sky by diminishing terraces covering not the shrine but the gateway entrance, the base built of imposing masonry with a large surface area with ample room for a multitude of sculptural works. These imposing pyramidal gopuras emphasise the awe and veneration with which the gods within the shrine are held by the people. When one moves away in a railway coach from Madura or Chidambaram, he notices these holy sky piercing structures swirling round and round one's head gradually receding back out of sight in the haze of the distance of the open space of the brown plains. South Indian temples are subclassified into several dynastic styles.

### **Dynastic sub-styles.**

#### **Pallava style.**

Bridge and transition between rock and structural architecture. In the early period patronage was given to rock structures changing to structural buildings in later times.

#### **(a) Rock temples.**

i. Mahendravarman I group (600-630). He took a pride in constructing temples without the use of mortar, metal, stone or timber. The rock temple, with its special climb to the summit (Utchipillayar) overlooking the city of Trichy is a beautiful example.

ii. Nandivarman I Mahamalla (630-668) group. These are monolithic rathas (cars of gods). Temple cars, rathams or "thers" are modelled on these rock hewn rathas. Mamallapuram named after Mahamalla picturing the descent of the Ganges otherwise known as "Arjuna penance" is an open air fresco in stone representing the water supply from the river Palar to this dry port.

There is a cascade from a natural fissure in the middle of the rock in which bands of Nagas and Naginis sport. On both sides, deities, human beings and animals of all kind like elephants, stags and an ascetic cat with mice playing on its feet are all in an attitude of adoration of the treasury of the Palar waters. A small shrine for Siva is on a side.

## (b) Structural temples.

i. Rajasimha group (700-800). Shore temple of Mamallapuram, Vaikunthaperumal and Kailasanatha temples of Kanchi are examples.

ii. Nandivarman group. (731-795). Small temples of Kanchipuram. This smallness portrayed in history the dwindling fortunes of Pallava power. The Pallavas kept up the Amaravathi traditions.

## Chola style.

The Cholas were the direct inheritors of the Pallava tradition. The large size of the buildings represented the prosperity of the country and the might of their rulers. Small buildings were synonymous with poverty and the waning power as a result of exhaustion following long continued wars. A large number of small temples simply meant that there was a rise of fervent devotion on the part of the people due to increased stress and strain of life imposed on them by poverty. Magnificent sculptures, golden idols and rich jewellery in temples went along with the prosperity of the realm. After victory in wars, big temples were built in commemoration of the victory or heroism of the monarchs. Bronze statues came into use in the Chola period. Cholas were great Saivites, and each king had put up at least one big temple in his own honour at Pudukotti and Kumbakonam, Tanjore Trichy, Madras etc.

## Kulattungho iii and a Brahmin ghost.

He was the last great Chola king and a most devoted Saivite. The story is that Kulottungho iii Chola was guilty of putting to death a brahmin. This heinous crime took painful lodgment in his heart. The spirit of his victim haunted him day and night. He visited all Siva temples to atone for this sin, failing all, he sought relief at Tiruvidaimarudar temple. The spirit awaited his return at the door. He received directions from the Brahmin priest after persistent appeals to the God, to escape by making a,



manhole in the rear of the sanctum which he followed and got out of the western gate, rode hard for a mile and turned back to see that the ghost did not follow him. As thanksgiving for this boon, he built a temple to the "God of his heart". He called this place Tiruppuvanam (forest he turned first). The image of the ghost at the eastern entrance of Tiruvedaimaruder temple and a manhole in the sanctum remain as reminders of this incident. A new temple was built by him near Kumbakonam to Lord Siva and he called it Kampahavesvaram temple (the god that removed quaking due to fear). The king was called Tribhuvana Vira with also the title of Pandyarî, enemy of the Pandyas, who conquered the ruler of Sinhala, Lord of Kerala, who killed Vira Pandya and captured Madura. He built a mandapam and gopuram at Chidambaram, a temple at Madura and a host of others for Siva and Parvathy. He gave grants for the worship of Nayanars and free distribution of land to weavers.

### **Pandya style.**

They concentrated their attention merely on renovations and extensions of existing temples with additions, like mandapams, tanks and enlargement of gopuras. etc.

### **Hoysala style.**

Hoysaleswara temple at Halebid is taken to illustrate this style. The temple is in an abandoned state due to Muslim invasions.

- i. Double temple.
- ii. Principal entrance is on a side.
- iii. Building is made of dark stone of fine grain suitable for subtle engravings of the delicate hands of a jeweller.
- iv. Pillars are monolithic, with razor blade sharp edges.

### **Vijayanagara style.**

This art is soaked with richness and abundance expressing the pride, pomp and prosperity of a conquering nation, with the development

of all that remained of Hinduism against the onslaughts of Islam. The kings and people were mostly Vaisnavites. Vithala otherwise Vishnu had his temple. Kalyanamandapams and separate enclosures for goddesses were new additions. Temples were large and elaborate with pillared halls treated with beautiful sculpture.

### **Madura style.**

This style belonged to the last stage of Vijayanagara order under the Nayaka rulers of Madura. Minakshiammal temple is a double temple, with a shrine for Sunderesvarar and one for Goddess Minakshi (the fish-eyed lady), with four high gopuras at the four entrances with corridors and a tank of lilies. The pudumandapam is known as Tirumalai Choultry built by Tirumala Nayaka (1623-59).

### **Srirangam temple for Vishnu.**

It has seven concentric enclosures with 21 gopuras on these enclosing rings. A golden sikhara projects out of its flat roof.

### **Rameswaram.**

Noted for its pillared corridor 3000 ft long 17-25 ft wide. It has a rich story connected with Jaffna kings.

### **Chidambaram for God Nataraja.**

This is adorned with huge gopuras, the northern one presented by the great emperor of Vijayanagara, Krishnadevaraya, a temple worshipped and lovingly nursed by all the Chola kings. Cholas and Pandyas were devotees of Nataraja of Chidambaram and also Vishnu of Srirangam. Kulattungho ii was such a strong Saivite that while renovating and extending the Chidambaram temple he removed the Ranganatha (Vishnu) image from the courtyard of the temple and cast it into the sea, which Ramanuja later recovered and enshrined in the Vaisnavite Tirupati temple. This was restored to its original place in Chidambaram by Ramaraya of Vijayanagara. Maravarman, Jatavarman and Vira Sundara Pandyas, conquerors of the Cholas and Narasimha ii Hoysala worshipped here before and after their victories.



## XII.

### FESTIVALS.

#### 1. Thai Pongal.

Thai Pongal means thanksoffering on the first day of the month of Thai, (January) according to the Hindu almanac and the 14th of English calendar to the Sun God, the nourisher of agriculture and stimulator of the growth of corn, offerings in the form of newly boiled milk rice and other fruits of the hard toil of the tillers during the agricultural season. The other names are Ulavu (plough) Veedu (home) or Suriya (sun) Pongal (boil), also known as farmers' or harvest festival. This comes under the class of festivals of universal society into which all other harvest festivals are included, like the ones celebrated under different forms in High Asia, Greece, and other western countries. An example of the other class of festivals i.e. festivals of particular society is Sivaratri, confined only to one sect, the Saivites. One would have expected the attainment of food, shelter and clothing, as sufficient ground for the happiness of man. No, he wants as a supplement, festivals as relaxation for the display of his emotion, joy and love, fun and frolic.

#### Sun and seasons.

The 14th January (Suriya sankranti) is of great significance from a religious and seasonal point of view, the passage of the sun from the wet (mari) to the sunny (kodai) season. Suriya enters Makaram (Capricorn) after its sojourn in dakshinayana (south) for six months after the summer solstice, not a very bright period for men and animals, because the days become shorter and shorter beginning with Adi-pirrapu (14th July). In this period man had undergone a period of "peedai" (suffering of mind and body) of two kinds, first hard work and toil for man and beast without respite in tilling the land, manuring, ploughing, digging, sowing, reaping, threshing and carting in rain and slush, secondly diseases, death and dew, rain and floods. mudpools and mosquitoes, ague fever, croaking of frogs and exodus of insects. The tom-tom beats of frequent funerals are heard in the murky months of November

and December carrying away the old and infirm, diseased and decrepit to their final home rest. On the Thai pongal day the sun starts its northern (uttarayana) voyage from Capricorn, the first six months after the winter solstice is considered health giving and a bright period for man and animal, the days becoming longer and longer, distributing joy and happiness to the people of the world, the beginning of the kodi (sunny season from January to July). There is now a growing climatic change. The sun sets its invigorating sunshine cooled by the soft waft and blast of the souhtwest monsoon with no anxiety with grain well garnered, and no threat of rain, with a blue sky unspoiled by dark clouds, flushed with fruits and plenty. This is the appointed season for weddings, temple festivals, musical sounds in the air, pilgrimages and feasts.

The significance of the celebration of Thai pongal is three fold :—

- (1) Thanksoffering for the liberation of man and beast from the “peedai” of the past season.
- (2) Gratitude to the Sun God for his bounteous harvest.
- (3) Prayer for the prosperity of the oncoming season.

### **The day of the function.**

The “Veedu” pongal is in charge of the housewife who casts away on this day, old pots and pans for new ones. She had cleansed the house the previous night, selected a place in an open space in the courtyard of the house where the sun’s rays may fall unobstructed on the pongal pot. This ground is made sacred by sweeping and cleaning, with artistic decoration done on the floor with rice flour markings. A canopy is put over this area with pillars of cane stems. The offering consists of boiling milk, pastoral produces, rice, fruits and other agricultural produces, the first fruits of labour, sweetened with brown sugar extracted from sugar cane.

Sugar cane and its extract were the invention of the pre-Dravidian race. The milk rice is sprinkled with raisins and peas. The climax of the ceremony appears when the boiled rice crowns



at the mouth of the vessel, when the participants watch with intense attention the way the crown of the foam behaves. If it is a full crown spread all round and falls out equally in all directions, it is a full pongal cheering the hearts of all. Falling to the west is the least auspicious. At the time of crowning, devarams are sung and crackers exploded. Navathaniam and tambulam, jack fruits, mangoes, woodapples, pomegranates, plantains, oranges, and lime are split up and exposed to the sun. Incense and camphor are burned, saffron, vermillion and sandal are pasted. An improvised Pillayar with mud or dung is kept and worshipped in the sacred ground. The consecrated food is partaken by all members of the household and servants. Exchange of cakes and visits takes place among relations. The sun on this day is respected as Suriyamandalam, the abode of both Siva and Narayana, which indicates that the pongal is a common festival of both the Saivites and Vaisnavites.

### **Mattu Pongal.**

This cattle festival takes place the next day on behalf of the animal friends who had shared with the cultivator the toils in the fields. As this festival is one of light hearted merriment, it is held in the afternoon. The cattle are bathed, dressed and decorated with loud coloured cords round the horns, horns painted with beautiful colours, with necklets of bells and vermillion or sandal paste on the forehead. This day they are let loose, children and elders play and chase after them. Pongal food is given and the cattle is taken late in the night to the temple for their dharsanam.

### **Manchi-vratu.**

In some districts, the damsel of the house nourishes a bull during the year, fattening and making it strong. On the mattu pongal day, a rich shawl is thrown across the neck of this bull and any youngster who snatches the shawl from this ferocious bull, gains the damsel as a prize in marriage.

## **Calf pongal.**

In honour of young animals who allow their mothers' milk to be shared by human brothers.

## **History of Thai pongal.**

The first celebration of Thai pongal took place 1700 years ago during the time of king Chembian Chola probably Karikal of the Sangam age, displacing the festival of Indravila.

## **Indravila.**

Indra the national leader of the Aryans was the bestower of rain, the ambrosia of human beings. A farmer's festival was held therefore at the end of a harvest in his honour. Thirukural had thrown out one chapter on the benefits of rain.

## **Replacement of Indravila by Thai pongal.**

### **Vishnu vs. Indra.**

Indra the proud sky God, was not liked by his opponent Vishnu because of Indra's egotistic ahankara (pride). Vishnu also did not appreciate the Vedic sacrifices to Indra. The herdsmen with Kanna as their head were making preparation for their annual festival of Indravila when Kanna harangued his herdsmen. "It was not dharma to implore Indra for rain by offerings to him, which is a despicable business transaction. It was on their own Govarthanamalai that clouds settled down and bore rains to their fields", the herdsmen accepted Krishna's argument, Indravila became "Pohi Pandigai". Indra was naturally angered by this revolutionary arrangement and summoned all the seven clouds to bring about for seven days, a huge deluge to destroy the herdsmen, their cattle and agriculture. Krishna, the Mannivannan (beautiful coloured) uprooted Govarthanamalai and used it as an umbrella to protect the herdsmen and their property. Indra ultimately being defeated, came down on bended knees and begged of Krishna to allot one day for a festival in his own honour. Krishna allotted



the day before Thai pongal as Pahi Pandigai to honour Indra. This festival has now disappeared in the Hindu calendar.

### **Sun worship.**

Sun worship is rooted in the primitivism of the pre-Aryan Dravidians, a later institution than that of totem and tree worship. The Korwas, a forest tribe worshipped sun in open space, so that the light of the sun might fall on the altar which was generally fixed on an elevation or an anthill. Sripada a peak 5000 ft. in height in Ceylon, is known as Sivanolipatham in Tamil, where people go on pilgrimage climbing up on foot, in the sunny months to worship the rise of the sun from the horizon making three circles of salutation before it shot up in the sky. The Korwas and Dravidians called the sun Bhagavan, the wonderful divine, Gayatri being Suriya's mantram. It was an irony that the Vedic people did not give much attention to Suriya while elevating Indra as their war leader who was only one of the shining ones, (devas) a reflection of Suriya. Indra, Varuna and others were appropriately called solar gods, deriving their source of power and honour from the sun. They respected the sun as a priest god, expeller of diseases, darkness and nothing more. Sun is the god of the Zoroastrian religion. Vishnu, known as swift moving sun with three wide steps was a minor deity to the Vedic people. There are only two occasions in the present day Hinduism, for the worship of the sun, one is the grand festival of Thai pongal, the other plays a minor key as president of the navagraha, whose joint evil influences are propitiated. There were several such shanti pujas all over Ceylon and India before the evil conjunction of the eight planets in Feb. 62. These shanti pujas were not done for nothing. The dramatic and sudden cease fire of the Chinese at the critical height of their successful offensive against India was an inscrutable event for India and to the world, unexplainable from political and military points of view. It can only be explained by the sudden cloudiness of the minds of the Chinese by the latent effect of these India wide shanti pujas.

### **Suriya, the God of science and modern civilisation.**

The manipulation of solar energy i.e. electricity, magnetism,

heat, light and sound by scientific investigation during the 19th and 20th centuries had brought about a change of human life and modes of thought. The steamers and railways depended for their movement on heat energy. Watt, Fulton and Stevenson (1796-1807) had made travel comfortable and short. Morse and Faraday made use of electro-magnetic power. Morse sent his first telegraphic message in 1844, "What had God wrought?". Graham Bell in 1876 discovered the telephone. Nikola Tesla, a Croatian American, in discovering the alternating current and the generator established the first electric power station and later in collaboration with Thomas Edison of phonograph fame organised the first hydro-electric power in 1891 at the Niagara falls. Tesla died in 1943 at the ripe age of 86. The discovery of the three elements vacuum tube, known also as the amplifier or valve in 1896 by de Forest and the pea sized transistor more efficient and a much smaller fitting for space travel than the valve was discovered by three young physicists in the laboratories of the Bell Telephone Company N.J. in 1948. These two latter discoveries had crammed the world, with a variety of pleasures and entertainment to mankind through the radio, the motion talkies, broadcast, television, wireless telephony etc. What would have been the reaction of the Vedic seers if they were living now to observe these marvels of modern activities, the harnessing of sun's energy and converting it into channels for the betterment and happiness of humanity? People with such brilliant minds and poetic gifts would have risen up to great heights with their beautifully descriptive poems of adulation of the Sun-God, author of all colours, seasons and all life on earth, Sarva Sakhti (universal power), an unextinguishable lamp, who eternally stands as a testament to the existence of God, by the display of its faculties described above.

### **The philosophy of Sun God worship.**

Just as man worshipped his God in image, Suriya Narayana (Sun) is an image of god, but like images it was not made by hands of man and is visible to man's sight by its own power, a perceivable symbol of god. "Symbol is an expression in material



form a pattern of psychological formulation or the conscious part of something greater than itself". Who is this something greater than the image? The sun, the source of all life and energy has a constant surface temperature of 12000 degrees F, and our sun is placed sufficiently far enough away so that this eternal fire warms us just enough and not too much for the stimulation and maintenance of animal and vegetable life on earth. If the sun was placed nearer than the present equitable distance or gave a radiation  $1\frac{1}{2}$  times the present temperature, life on earth would be scorched. If it was placed farther away or gave us half the present heat we would freeze. Who is the supreme intelligence who had made this mathematical arrangement of the sun for the benefit of mankind? It is He whom mankind calls God or Siva the red, whom the people worshipped through the image of the sun on Thai pongal day.

## 2. Deepavali (Universal festival of lights).

Deepa (light) and avala (row), row of lights. Deepavali is the celebration of victory of light over darkness, despair and death, truth over falsehood, knowledge over ignorance, goodness over evil, a day of light hearted fun, frolic and gaiety, a festival that unites all Hindus into one society.

In another way Divali is many things to many people in a land of diversity of cultural patterns with regional variations. For the Gujarati merchants it is the dawn of a new period of hope and prosperity, their business houses grandly lit up, pujas offered to Lakshmi not in her image, but represented by silver coins adorned with sandal, kum-kum and tumeric paste. In Bengal, the day is sacred to Kali, goddess of time. In Maharashtra, the atrocious king Mahabali who was defeated and dispatched to the underworld by Vishnu, on the pleadings of Lakshmi was granted the concession of visiting the earth on this day to see life and light. Mahabali was to some extent a generous king, who therefore with images of his Chakravartini, minister along with Vishnu are placed on a silver salver and honoured with pujas on this day. For the North Indians it is the anniversary of Rama's pattabishekam (coronation) after his victory over Ravana and recovery of Sita. In South India and for the Ceylon Tamils the

festival is commemoration day of the victory of Vishnu over Naraka-sura Chatturudasi (enemy of mankind), for the Jains, day of Nirvana for their founder, while the Sikhs consider it as the day of anniversary rejoicings for the return of the 6th Guru Hari-Govind to Amritsar released from the prison of the Mogul emperor Jahangir.

### **The day of the festival.**

The day occurs one day before the new moon of October. It is a day of liberation of man from all evils. All inmates of the house apply gingily oil over the whole body before sunrise, hair is cleansed with unguents and they take a Ganges oil bath, the water representing Ganges water charged on this day with special spiritual magnetism.

This is a purification bath, washing away all the dirt and sin of the body and soul, they wear new white cloths one corner of which is tinged yellow with saffron. As the cloth is new and unwashed the tumeric acts as a purifier and also as an auspicious sign. This is the only religious function where Hindus are permitted to enjoy liquor and mutton curry. The lunch is followed by games of cards, dicing and other gambles like cock fighting etc. Gambling is "a must" on this day and whoever takes part in it will be prosperous for the year. In the evening, people visit their relatives and exchange greetings. The Hindus of Ceylon do not display the row of lights on this night as is done in India. The row of lights is reserved in Ceylon for the Thirukarthikai night. (Vilakkeedu).

### **Legends or origin.**

**1. Conquest of dharma over adharma.** This is the day of victory of Lord Krishna over the demon Narakasura under whose rule dharma was buried in moral gloom. When an appeal was made by devas and men to Vishnu against the iniquities of Narakasura, Krishna was born as an avatar of Vishnu to whom Satiyabhami, one of his consorts became a charioteer. Narakasura while defeated in the war, considered his death at the hands of Krishna as a great merit and honour to himself. He begged of Krishna



to order the day of his death in battle to be celebrated in a grand fashion by the people. That is Deepavali day.

**2. Conquest of good over evil.** Mahabali the demon king and enemy of mankind was deprived of his empire by Maha Vishnu assuming the form of a dwarf avatar and Lord Trivikrama of three strides. Vishnu asked Mahabali to grant him three feet of land to be measured by his pigmy steps. When this was given Vishnu assumed the size of a giant, planted one wide step on devaloka, other on Bharata and asked Mahabali where he was to put his third foot. Mahabali pointed at his own head. Vishnu obliged him by placing, pressing and pushing Bali's head into one of the underworlds and established dharma. This story is connected with the Vithoba-Vishnu country of Maharashtra on deepavali day.

**3. Conquest of life over death.** The birth of a son to king Halma elicited unbounded happiness, but the evil prophecy that the prince would not live to a full span of life spoiled the merriment. The prince as foretold died early, giving heart rending woe to his father and his subjects. The messenger of Yama, out of compassion for the sorrowing people revived the prince to life and the king's palace that day was turned into a veritable blaze of light of joy. This was the first Deepavali day.

**4. Conquest of freedom over thralldom.** The hated and dreaded king Narakasura, Prajyotish king Nyakasura among other evil acts, imprisoned 10000 beautiful damsels. At this time the devas and asuras were churning the ocean of milk and out of precious things that came out to the surface, one was Mahalakshmi. Mahalakshmi insisted on Narayana to release the damsels before he married her. The damsels were freed, adharma was obliterated, imbam and nalam (happiness and goodness) were established on earth. This was on Deepavali day.

**5. Vikramaditiya (380 A.D.)** Sun of Valour and known also as Bikram of Ujjan was the famous Chandragupta ii of the Imperial Guptas. There are several stories surrounding this

hero. He overthrew the powerful Saka kingdom of Ujjan and annexed the harbour of Broach, Surat, Kalyani and Sopra which had trade with western Asia and Alexandria. Deepavali is the day of celebration of this grand victory. According to another story this day is the celebration of the victory of Skandagupta (455) against the first invasion of the Huns who were repulsed by him with great slaughter.

6. The 24th and final day of the fast of Parvathy on which day she rejoined Siva who was separated from her.

7. Journey of the departed ones begins on this night and lamps are lit to show them the path, or departed souls who come to visit their earthly relations are received with festivities.

8. An asura had obtained wonderful powers from Lord Siva by practising hard penance and sacrifices, his head got swollen becoming wicked and haughty, oppressing not only the people but also the devas. They all appealed to Siva for relief. It was not possible to withdraw a boon given to an asura who had earned this power by his own efforts of penance. Lord Siva went to the Asura in the guise of a brahmin and begged of the asura who was renowned for his charity, three feet of land which was given free. Siva measured two feet and put the third foot on the asura's head. Asura at this stage repented and all evils went away. This day was celebrated by a row of lights.

### 3. Sivaratri.

This is a fast combined with a full break of sleep, devoted to Siva on the dark night of the new moon day in the month of Mazi. The fasting is done the whole day before this night. Out of several stories connected with the origin and purpose of this simple festival, three of them are narrated here.

1. Parvathy had a high notion that without her as shakti (energy) Siva would not be able to perform any act (as enunciated in shakti-veda philosophy). Siva to teach a lesson ceased all activities and plunged the universe in darkness. Parvathy got alarmed



and worshipped Siva, repented and begged to be forgiven. This is the Sivaratri day when Uma in the company of all women went to worship Siva, fast and break the full holy night.

2, According to a communication made by Siva to Parvathy in answer to a casual query by the latter, Siva said that the most favourite and pleasing "tithi" to him was Sivaratri. Siva said "My devotees give me greater happiness by mere fasting than by ceremonial baths, offering of flowers, sweets and incense etc".

3. Siva narrated another story about the glory and power of this holy night. There was a hunter by the name of Kuruthruharan in the forest adjoining the Himalayas. On the night which happened to be Sivaratri whose significance the hunter was absolutely ignorant of, he went out hunting and got nothing. With hunger and thirst he spent this night awake in a climbed up position on a bilva tree. By accident the leaves of the bilva tree fell on the head of an old Sivalingam which was found at the bottom of the tree. Siva says "He was highly pleased with these unconscious little gifts of this hunter". This was on this sacred Sivaratri night. Whether you fast and be awake by the shift of circumstances or accident or with full voluntary awareness, the result and merit is the same, if the fast was done on a Sivaratri night.

#### 4. The New Year festival.

Hindu New year is a misnomer for Tamil New year which is a national festival for Tamils and Sinhalese, with no religious significance but more of astrological import and auspicious intent. During foreign rule this festival was more enthusiastically celebrated with emphasis on nationalism and national games.

The car festivals that take place on this day in some temples are merely incidental. The real nomenclature is Sittirai-perunal or Sittirai-varusap-pirappu (April New Year) with rather a national accent and an astrological import, when on the 13th or 14th of April the sun enters Aries after the vernal equinox and birth of a

new year is ushered on this day with festivities, display of national games like "Kollatam" "Thenkai-por" (cocount breaking competition), preparation of sweetmeats and cakes for visitors, cracker lighting, visit of musicians who are paid their annual bonuses. After the birth of the new year, all new activities are undertaken at auspicious moments, one of them being "Kaivishesham" offering of auspicious coins by the master of the house to members of his family and servants

Kaivishesham has an interesting though a common place origin. On this day Tiruvampalam a court jester of Gunaweera Singha Aryan great grandfather of Sangili entertained the king in about 1415 by putting an extra false hand (Kaivishesham). The king was pleased with this show and gave him a coin in appreciation. This event was established as a local custom among the Tamils of Ceylon.

## 5. Navaratri

### (Nine nights of pujas for Shakti).

This event takes place during September-October period each year. The asuras were inflicting great hardship on human beings. The people complained to the Divine Mother to exterminate the asuras. The Divine Mother wanted three properties with which she was able to tackle the asuras. These properties were courage, wealth and knowledge. These aspects of the divine mother which she already possessed had to be polished and rejuvenated with pujas which were performed, divided into three nights for each aspect. The first three nights were for Durgha, goddess of courage, the middle three nights were for pujas to Lakshimi, the goddess of wealth, the last three days were for Sarasvati, goddess of knowledge. When these nine days of pujas were over, the divine mother with the three instruments of courage, wealth and knowledge attacked and destroyed the asura on the tenth day known as Vijayadasami (das-tenth) which is celebrated among the Andhras, and as Dasara festival in Mysore and other parts of India. This day was also known as man-ampu which means slaughtering an evil containing deer with an arrow, this execution



is performed nowadays by the cutting of plantain trees with a knife denoting the slaughter of the asura or destruction of evils.

## **6. Thirukarthekei or Sokhapanae or Vilakeedu day.**

This falls in the month of Karthekei (November) on the Karthekei asterisk day. It is the day when Sivalingam exhibits his supreme power by his pillar of fire. Sokhapanae is a collection of firewood and other combustible materials turned into light by fire. This is done in the temple as a divine fire of Siva. All the evils of asuras are burned in this fire. Vilakeedu are the rows of naked light that are lit in the homes of people as a display of the Lingam's pillar of fire which burns on this day in Kailasam. It also means the destruction of ignorance and darkness by fire and light. The story connected with this event is this, Brahma and Vishnu were having a contest among themselves as to who was more powerful. In the course of this fight, Naradamuni intervened and told them that they were fighting unnecessarily without counting the great power, Siva. This power was the pillar of fire of Lingam. Brahma and Vishnu thereupon stopped their contest and went out in the form of swan and pig respectively. Vishnu as pig tried to probe the depth of the fire, while Brahma tried to find out the top of the fire by flying as a swan, both of them were unsuccessful in their attempts. Brahma falsely brought a "talam" flower and showed it to Vishnu saying that he had succeeded in bringing the head of the light which was this flower. Vishnu was honest in saying that he could not get at the depth. Now Siva appeared before them in all his glory to show his superiority in might over Brahma and Vishnu, by exhibiting his Lingam of fire which was accepted by both them.

## **7. Sura-war.**

This war is enacted in October after the end of Kanthasadi, the six days fasting in honour of Kanda. This is a running fight between Skanda and Asura on the outer courtyard of any Kandasamy temple. The Asura after every defeat assumed new heads, there are altogether six heads, lion headed, elephant headed, peacock headed, cock headed, man headed, after the exhaustion of all these heads he finally

improvised the last head with the branch of a mango tree. Asura was finally killed.

## **7. Thiruvadirai or Thiruvembavai or festival of the songs of Manikkavachakar.**

This ten day hymn festival takes place in all Saivite temples, in other temples also now, in the dewy month of Margahzi (December) ending on the last day with Thiruvadirai festival, the latter is held in honour of the cosmic dancer Nataraja of Chidambaram, supreme deity of the Tamils. On this day, a big abishekham takes place always at night in the 1000 pillared hall at Chidambaram in honour of Nataraja, timed with his dance at Kailasa which takes place only in the night. The other name for this festival is Thiruvembavai after Manikkavachakar's Thiruvembavai songs. Some girls of Thiruvannamalai collected themselves together in the very early dawn before sunrise, and went to the lotus pond for a bath praising Siva with hymns. After the bath they made a figure of Gauri out of sand and worshipped her for wealth and prosperity to the country and lovable husbands to themselves. Manikkavachakar had observed the activities of these damsels and sang his thiruvembavai hymns in the company of these girls. These songs are sung therefore in the very early morning at the very time the girls sang after their bath.



## XIII.

## LORD MURUGA.

The origin of the worship of Muruga is hidden in the haze of historical vagaries. First mention of Subrahmanya was in connection with the call of Parasurama for his assistance in the latter's conquest of Konkan. Skanda Mahasena, Commander of forces is a war God to us even today, victor of the Vela-Sura war and bearer of the war emblem spear. A Sinhalese poem "Skanda Upata" (birth of Skanda) sings of the vows and austerities of Duttugemunu at the banks of Menik ganga before he defeated Elara at Anuradhapura and after victory he fulfilled his vows by rebuilding the shrine and endowing royal grants c 137 B.C. The present shrine according to history was built by Rajasingha I in about 1585. He also simultaneously handed over the management of Sripada and the profits acquired therefrom to Hindu ascetics. Sripada remained under Hindu management for over 150 years till Kirthi Sri Rajasinghe restored it to the Buddhists. While Subrahmanya appeared for the first time in south Indian history at the fall of the Satavahana empire, residing in the kadamba tree of the Kadambas (Cannarese) a breakaway group, and also during the Sangam period I A.D, mention being made in the Purananuru and Ahananuru in connection with Tiruchendur temple, while Nakkirar of the third Sangam speaks of Subrahmanya without any reference to his connection with Kathirgamam. Kalidasa's poem (3 A.D.) Kumara-sambava (birth and activities of Kumara) and his "Cloud messenger" described Kumara.

Skandapurana a Sanskrit epic poem of 5 A.D. and its Tamil version 13 c. give a description of Skanda's birth at the Himalayas and his subsequent exploits. Muruga is the special

guardian of the Tamil race, religion, language and culture. Subrahmanya had appeared in the whirlpool area of the changing events of the people in the northwest areas of India. Tridents and gold mouth pieces were recovered from burials of Cyprus and Palestine in Solomon's time 950 B.C. similar to those of the Palani hills. There were impressions of tridents and images of Skanda in the Kushan coins of 162 A.D with a reference to a shrine for Karthekeya at Devagiri, Ujjan, in the "Cloud messenger"

### **God Subrahmanya and Tiruchendur.**

According to Kandapurana story the normal abode of Skanda is the hills of the Kurinchi people (Tamil people of hill areas), land of millet and honey which is also the emblem and offering as food at Kathirgamam. The only place where Subrahmanya had taken residence other than on a hill was at Tiruchendur a seashore town, as it became the convenient place for him to fulfil the command of Siva. In a war between the asuras led by Padmasura and the devas, Indra, Varuna, Vayu and Agni, the devas were defeated, captured as slaves and put into prison to undergo torture. The devas held day and night councils and made plans for their escape. They went first to Brahma who was indifferent to their petition, whereupon they appealed to Vishnu who confessed his impotence to tackle an asura who could assume 108 forms, however he advised them to seek the assistance of the supreme power, Lord Paramasiva while he was not in yoga. Siva replied that it was below his dignity to fight a petty thing like Padmasura and that he would send a powerful warlike son born to him by Parvathy who would make short shrift of Padmasura once and for all. Karthekeya was born to Shasti (mother of children) or Agni, known also as Parvathy, daughter of the Himalayas. He was born at Mt. Kailasa in the Himalayas. He has a good host of other names, Muruga or Murugesu, (tender or beautiful child) Subrahmanya



(God of serpents or youthful god of bliss and wisdom) Velan or Velauthan, (spear bearer) Arumugam or Shanmugkha the six faced, Kathirgamar, Kumaraswamy or Skandakumara (son of hills). The Sinhalese called him Kandakumara or Kataragama Deo. He had performed great feats of valour in his youth with the "vel" which was a gift of his mother Parvathy. Padmasura lived in an island fortress called Viramahendram, some identifying it with the Basses or the Maldives in the southern sea, where Lemurian continent or Kumarinadu south of Cape Comorin was submerged by deluges. Skanda marched south with his army and made Tiruchendur his military headquarters. He sent Veeravagudeva to Padmasura with the message to set free the devas or join battle with him. The turbulent deva preferred war. The Vela-sura battle took place ten miles south of Tiruchendur at Manappad, where Padmasura was defeated by the first thrust of Muruga's spear, his body was torn asunder into two pieces, one as cock and the other as peacock. The asura now begged only for his life. The two pieces took life, the peacock became his vahana (vehicle) and cock his banner. This sura war is annually commemorated in all Kandasamy temples in the form of a battle. The Lord is thus represented as destroyer of evil and wickedness, protector of the weak and forgiver of sins as testified in the giving of life to the asura. Tiruchendur temple is as old as the Sangam age mentioned in the Sangam classics, the present gopura is 300 years old. The temple was recovered from the ravages of sea wind by renovation done in 1941 by three sannyasins in succession, Mounaswamy, Kasiswamy and Arumugaswamy. The Dutch were firmly entrenched in the coast of Ceylon in 1651 during the time of Rev. Baldaeus who was the Christian priest in charge of the Dutch mission in Jaffna. Tirumalai Nayaka celebrated ruler of Madura, concluded a treaty with the Dutch and the Dutch were permitted to build a fortress at Kayalpattanam near Tiruchendur. The Portuguese destroyed this fort and drove the Dutch away whereupon Ryckloff Van Goens the Dutch governor of Ceylon landed at Manappad, marched to Tiruchendur

and occupied the temple, the peoples' assault on the Dutch being without success. The enemy attempted to blow up the temple but miracles saved it. The Dutch after sometime left the temple taking away the "Shanmugha" (the Subrahmanya idol) thought to be made of gold to Ceylon, in order to extract as much ransom as possible, Tirumalai and his able subruler Pillayan of Tinnevely sent an embassy to Ceylon and recovered the idol with the payment of a large sum and reconsecrated it in the temple.

### **Pilgrimage to Kathirgamam (Tamil), Kataragama (Sinhalese), Yothiskamagiri (hills of light and love) (Sanskrit).**

#### **Names and sites.**

The following description is based on Hindu traditions. The above name was probably derived from the Sanskrit word Karthekeya, changed to Karthekeyagrama and Kathirgamam. The Tamil name means Kathir (glory of light) kamam (farm or village) probably the village where the millet (thinai) is produced, This hamlet is situated in the heart of the elephant and leopard infested jungles of southeast Ceylon, the Vedda country, on the left bank of the river Menik ganga which flows from its source in Mousagalle estate in the Badulla district for about 70 miles before reaching Kathirgamam. The shrine is a small structure belying in contrast its wide celebrity for piety. The shrine buildings are ever unchanging in order to preserve a rich niche in history lodged in sanctity, while human amenities had improved considerably since the writer's first pilgrimage in 1937, with electric lights, pipe born water supply, temporary latrines and a Ramakrishna pilgrim rest.

#### **Sites.**

The defeat of the asura at Kathirgamam is said to have taken place at Suramalai (present nearby Kirivihare). The hills of



the God is within a visible distance of five miles from the main shrine where the Lord had planted his spear in honour of his victory. Sellakathirgamam is 4 miles upstream on the Menik ganga away from the main shrine which is approached through jungles by a cart track. It is here that Valliammai the Vedda princess was discovered by Skanda while in his hunting expedition.

Skanda and Valliammai are God and Goddess. The temple of Valliammai is opposite the main shrine of Skanda along a long avenue about 300 yards away, between which two points, the day and night processions take place during the July season. On the right side of the Valliammai shrine is a mosque while on her left side is the shrine and the samadhi tomb of Muttulingasamy. The image of Theivanaiammal, the Indian consort and his first wife is sited in a temple on the left side of Skanda, her face turned to a side in a posture of disapprobation of her Lord for his neglect of her, as his love is more for Valliammai as demonstrated by his only visit to the former on the last day of the festival. The Skanda and Valliammai temple ceremonies are naturally in charge of the kapuralas being relations of Valliammai, while the other temples are in charge of officiating Brahmin priests.

### **Coming of Skanda to Ceylon.**

Siva answered the call of the devas and celestials to destroy Asura, the king of yakkas who was in possession of Lanka tormenting the gods, before Ravana's time. He sent his warlord son, Skanda for this purpose to Lanka where he defeated and killed the asura. Asura's queen was Padmakomali, a daughter of an artisan.

### **Kataragama Deo, God of the Veddas.**

Skanda the God of the hills became the God of the forest dwellers, the Veddas, in their Vedda country by his matrimonial union with the Vedda princess Valliammai. The Sinhalese at first called him Kandayakka. This sacred union is remembered and perpetuated to this day by Vedda maids taking part in the chief ceremonial, by which they emphasise their particular relationship

with the Lord by taking precedence in paying obeisance to him by lighting naked lamps, extinguishing them out, kneeling and worshipping at his feet, with a novel, noble, soul stirring and beautiful gesture. Six of them do this one after the other in Indian file, a very emotional and historical picture. The Kapuralas, the temple attendants are again his marriage relatives said to be the descendants of the Veddas whose rites are particular to this shrine. Millet, honey and deer flesh, the food of Skanda, Valliammai and these forest dwellers are the offerings to this hunting God. These offerings consecrated, are handed back as pradasam to the offerers.

### **Vallithirumanam (the holy marriage).**

Tamil drama called Valliammainadagam staged in the Jaffna villages gives a beautiful description of the tryst between Skanda and Valliammai. While on a hunting expedition, Skanda saw a beautiful Vedda maid in the jungle and was instantly enchanted by her beauty, when an idea of wedlock took possession of his heart. He adopted a strategy to entice her to his arms by pretending to be a mendicant stricken with hunger and appealed to her womanly compassion to give him some millet flour and honey, as food. The lady shy and frightened took to her heels. Skanda disappointed, took further steps in calling his elder brother Ganesha, the elephant headed God to assume an elephant body in addition and help him by terrorising and chasing Valliammai to take refuge in himself. This stratagem succeeded and marriage took place. This incident took place at Sellakathirgamam where a temple stands for Ganesha, the Manika Pillayar who helped Skanda in this marriage scheme.

### **Pujas.**

There is no idol here as in other Hindu Kandasamy temples where Brahmanic pujas are done to an image or his symbol the "vel". The yantra is a secret deposit at the bottom of the Sanctum sanctorium, never exposable to the sight of man and only accessible to the kapuralas. The door of the shrine is covered with drop



curtains with portraits of Skanda in various aspects which are the chief objects of worship. The chief kapurala after the homage of the Vedda maidens, stands pressing on the portrait on the canvas with his body in intimate pressing contact, and to the synchronism of the clangour of the temple bells of various sizes and notes, the blowing of the conch shell, the reverberation of the drums and shrieks and shouts of the worshippers in the midst of the fire of camphor and incense, with his head turned to a side in a mood of contemplation and his arms outstretched at two different levels, he makes a cosmic sweep with his hands from below near his knees outwards and upwards in an outstretched circle, till the palms meet upward in apposition above the head in an attitude of supplication. The priest repeats this gesture twice more, muttering mantrams. This is the most devotional part of the ceremony and the the puja is over. The elephant, his vahana waiting ready in the porch of the temple to receive him on his back makes its salutation to the deity with his trunk, yantra is taken secretly and hurriedly by the kapuralas under a long canopy to escape the eyes of people, is deposited on the elephant's back when the elephant dips his back down as if writhing under a great burden. The elephant now elevates his back and leads the procession followed by yellow robed sadhus, torch bearers, frenzied dancers and devotees, with new pans on their heads laden with blazing camphor, to the accompaniment of hymns, music, dancing etc. The procession of the deity wends its way to the Valliammai temple and sojourns there a little while, and returns back to his own shrine. Prasadams of holy ash, "thinai" vermilion, holy water, and flowers etc are distributed to the faithful. It is only on the last night of the grand festival that the deity visits his former consort the neglected Theivaniammal. On the early morning of the "thirtham day" (water cutting or bathing function) the fire walking ceremony is the chief attraction for the many visitors of various grades of society. At the auspicious time, the bathing ceremony of the Swamy takes place followed by the plunge of the devotees in the Menik ganga. The deity thus bathed and purified is now taken to

the Valliammai temple where he rests for the remaining part of the day before his return to his own abode.

### **Sadhu pilgrims.**

Puhalendi a Tamil poet during Kulottungo ii's time (1133) made a pilgrimage to Kathirgamam with the help of the king of Jaffna. During the Portuguese era in the 18th century, a party of 300 pilgrims from India were turned back by Edirimanasinghe Parasasekaram, ruler of Jaffna, on the orders of his overlord the Portuguese governor who suspected these pilgrims to be soldiers come in the guise of mendicants to help the king of Kandy.

### **Muttulingasamy.**

It was during the turbulent period of Portuguese domination that Kalyanagiri (Kalyani Nathan) or Nata to the Sinhalese, braved these perilous times and visited Kathirgamam between 1600-1700. He was a north Indian Brahmin of Kashmir, who after his death was beatified as Muttulingasamy because a pearl coloured lingam arose miraculously out of his samadhi. The purpose of his visit was to take back Muruga to Theivanaiammal daughter of Indra, and to India where his absence produced loss of piety and adharma. At Kathirgamam he had done tapas for 12 years without obtaining a vision of the deity. During this period a little Vedda boy and girl attended on him in service. On the last night of the 12th year, wearied and sleepless he fell asleep, when the Vedda boy came and disturbed his sleep. Angered, Muttulingasamy chased the boy who ran to an island in the river and disappeared. In his place God Skanda appeared to him in serene glory. Kalyanagiri was roused with ecstasy at this vision. He began to understand that the pair who served him for 12 years were Skanda and Valliammai themselves and he immediately paid obeisance to the Lord. His assigned duty was to take back the Lord to India. Skanda was a mercurial spirit and unconfined. Kalyanagiri therefore confined the essence of his spirit by spells to a golden yantra put it into a box, and was about to go away with it to India when Valliammai who was loathe to



separate from her Lord, took the yantra and slipped it into the adytium of the shrine. Kalyanagiri overcome by all these miracles settled down himself at Kathirgamam. This particular story was related by Palgudi Bawa in 1896 to Mudaliar Rasanayagam, whom the latter had the good fortune of meeting at Kathirgamam. The king of Kandy Rajasinghe II heard of this miracle connected with Kalyanagiri and rebuilt the temple in 1634 out of veneration for these holy events.

### **Governor Brownrigg and Doctor Davy.**

They visited Kathirgamam in 1819. Jayasingapuri, a disciple but not the next in direct succession to Kalyanagiri narrated to the visitors that several successors of Muttulingasamy had attained samadhi at Kathirgamam.

### **Balasundari.**

A Raja of north India who had no children made a vow to Skanda that if a child was born to him he would dedicate that child to Kathirgamam. A daughter Balasundari was born but the king profitably forgot the vow. He was one day threatened by Skanda and the daughter was restored to Kathirgamam, Balasundari gained fame in the country for her personality, a u s t e r i t y and divinity. The king of Kandy, Sri W i k r a m a Rajasinghe sent messengers and later an army to fetch her to his court to marry her. She escaped capture by virtue of her tapas. It was at this time 1814, that Wickramasinghe was captured and banished to Vellore. Balasundari lived long and handed over the spiritual charge of this institution to Mangalapuri in 1873.

### **Palgudi Bawa.**

His real name was Sri Keshapuri, a Brahmin of Allahabad who did many pilgrimages in India itself before c o m i n g to Kathirgamam in about 1873. He was known as "milk feeding" Bawa because he gave up strong food and rice. He attained moksha in Colombo in 1898 and his body was taken to Kathirgamam

where it was buried in a stone chamber and a devalayam was built over his sepulchre.

### **Sri Surachpuri.**

Another north Indian Brahmin who had come to Rameswaram on pilgrimage received a divine command to go to Adam's Peak, a common pilgrimage centre for both Buddhists and Hindus from where he got another order to go to Kathirgamam and do service to Palgudi Bawa.

### **Pilgrimage.**

For Hindus this pilgrimage is expected to be not a picnic, but an act of penance associated with self mortification and possibly self inflicted torture. At the beginning of this century, the pilgrimage from a Jaffna home was considered a trip to a place from where there was no return, because of the perils of the journey, pestilence, water famine, fear of wild beasts and loss of track and irksome travel. There were no railways and a journey invariably had to be done on foot. People took their own vegetables, pots and pans, rice, flour and firewood, to be cooked and eaten at the holy premises. Pillows, mats and lamps had to be carried. When the pilgrims reached the ganga, they shouted out "Aro-Hara" said to be in imitation of the murmurs of the flowing Menik ganga. In the temple premises, man is considered a saint and it is a vogue for one man to address the other as Samy. Some pilgrims who had made vows do the "Veladal" an ecstatic dance with mouthpieces piercing the cheeks, skin on the back pinned with 60 or 50 hooks tied to a sheaf of strings which form reins dragging the skin tort in the hands of a man standing behind, while the kavadi man executed a frenzied dance with rolling of the eyes, with muscular starts and jerks, frothing at the mouth and dripping sweats from the skin. The onlookers sometime get infected with these frenzies. Some people walk on spiked wooden sandals, yet others rolled flat in the courtyard round the temple.

The chief objects of worship at the Kandy esala perahera



in August were only Kandakumara and Pattini, until king Kirthi Sri Rajasinghe in the 18th century introduced the venerable tooth relic on instructions from the Siamese monks. Dr. Davy records in his diary of 1819 that "both Buddhists and Hindus at this time worshipped Buddha, Nata, Vishnu and Saman at Kathirgamam. They worshipped for immediate blessings and personal benefits. The God was feared more than loved. Many Indian pilgrims visited the place. There were another six koyils, one for Pattini, others for five demons, Bairavan etc. There were avenues, no one could enter the inner shrine across the cloth that was hanging at the entrance to the shrine. There were frequent visits before British rule, though the place was in decay. Simon Casie Chetty stated in 1834 that the Indian pilgrims used to bring pots of water from the Ganges on slings. Kalyani Natha was greatly respected. The mosque was frequented by Indian and not Ceylon Muslims, and at the July festival the duty of carrying torches in processions were the special privileges of the Moors. Steele A.G.A Hambantota in 1833 noticed that the site bore a forelorn aspect, but with the establishment of a temporary hospital, magistracy and police guards, the number of July pilgrims increased to 6000. Mussalmen from India discovered a water spout, which they called the fountain of life, which later disappeared and over which the Nabi built a mosque. This holy water is represented today by a bottle of pannir (consecrated rose water) given by the present Nabi to the people who sought for the holy water, after making vows.

## XIV

### HINDU MARRIAGE CEREMONY.

#### Principles of Hindu Marriage.

Man has desires and the need for four treasures in this world, aram (dharma), porul (a home, money and property) imbam (desires, pleasures love and worldly bliss) and moksha (heavenly bliss). He cannot obtain these objects without a woman's help and so he must get married to a wife through the holy process of Hindu ceremonials. The principle of Hindu wedding rituals are rooted in the atharavaveda age, Kanya-pradana, Panygraha and sapta-padi belonged to the above 3000 years old times, while the pujas had their origin in the ancient puranas. The marriage rites bring to the foreground the quintessence of a 3000 years old Indian civilisation, the confluence of Aryan and Dravidian cultures, a synthesis of Aryan-Dravidian forms of worship of gods, in the homa sacrificial fire and the Siva-parvathy and Pillayar pujas. According to the vedas, marriage is an arrangement by the parents, a religious sacrament indissoluble by human hand. Tholkappiam confirms that marriage as a sacrament attended by rituals was established in the Tamil country by the Aryans. Marriage is a duty and not a contract, a biological, psychological, moral and spiritual union of husband and wife with sentiments of loyalty and devotion to each other until death. Marriage among the Dravidians was one of lovers' choice. The eye speaketh, the hearts melt and flow together, this incident is reported to the parents who invariably grant permission. There are eight types of marriages. The marriage ceremony of the Hindus of Ceylon is of the classical "Brahma" type as described below in some detail. Two other forms of marriage of interest to record are:- (1) Paisacha marriage, (robbery marriage) where the bride is robbed away while the parents are sleeping, pretend to sleep or are indifferent. (2) Rakshasa marriage, conquest of a wife by force after putting up a fight with the relatives of the bride. These predations are petrified into regular ceremonial marriage custom among the jungle folk of the present day, mimic is conducted where the bride's party makes an



artificial throw of brickbats in the street at the bridegroom's party or at the palanquin which takes the bride away, taking care however not to cause any damage or injury, these are of course shams acted as part of the ceremony at the present day.

### **Wedding preliminaries.**

The wedding celebration begins in the home long before the nuptial day and drags on leisurely for days with a series of preparatory domestic functions such as planting the first pillar for the bridal hall, the bathing ceremony of the bride, the ear boring ceremony for the bridegroom, the melting of gold for tali at the bridegroom's house. The ladies flit in and out of the house making palaharams (cakes and sweetmeats of various moulds and varieties) all these must be done on auspicious days. According to the Dravida grihasastra of Khadira, a wedding ceremony must be done in the bride's home. Nowadays people deviated from this norm and have it in temple precincts, hall or corridors for the sake of the convenience of economy of money and space.

### **Summary of a nuptial ceremony. Crescendo.**

The ceremony has a crescendo, a climax and diminuendo. In the first phase of the crescendo two ceremonies take place separately and singly for the bridegroom and bride. When the bride and bridegroom next joined together; the Siva - Parvathy puja and Navagraha puja are performed to both together.

### **Climax**

This is the period of excitement and emotion for the two contracting parties, that is when the Kanya - pradana, mangalja-tharanam and agni - pradakshinam are performed.

### **Diminuendo.**

Following up the previously mentioned exciting affairs, the ceremony takes a relaxed mood and even revelry is indulged in for instance a competition is arranged between the bride and bride groom to search out a ring thrown into the deep waters of a pot.

## The invitees.

It must be made clear that for this celebration not only friends and relations but invisible heavenly hosts like Siva, Parvathy, Wigneswara, Agni and the spirits of the forefathers are invited to join the celebration and attest as witnesses and grant their blessings. The bride and bridegroom are themselves elevated to the position of Siva - Parvathy and are therefore seated on a raised throne.

## Purity.

The wedding hall must be purified for the reception of the devas, this is attained by the Punyahavacanam (purification) ceremony. Music has other functions as well. The reverberation of the drum and the intonation of the cymbals drive away the evil spirits who always love to hover about in such auspicious places. The breath blown through the flute and conchshell, the ragas for meditation, purify the atmosphere of the wedding hall.

## Kumbhas.

Most of the audience do not understand the significance of a number of kumbhas, brass vessels with coconut tops arranged geometrically in front of the priest. These are the visible objects to which various heavenly guests are invoked and fixed during the ceremony by brahmanic mantras, chants and invitational verses. They represent the deities whose aid is invoked. A kumbha consists of a body which is a polished brass vessel over which are wound in rectangular fashion a network of sacred thread representing bones muscles and nerves. The kumbha is filled with water representing blood, a coconut is capped at the mouth of the vessel with unhusked fibres along with mango leaves representing the head and hair of the deity. The body i. e. the vessel is annointed with vermillion, sandal paste, holy ash etc, and is sometimes dressed with silken materials. The kumbham rests on a heap of navathaniams (nine kinds of grains). Adcharams i. e. engravings of letters or diagrams on the body or vessel stand for life.



## Rituals to the bridegroom.

### Crescendo.

(1) Sankalpam, a "thepai" grass blade ring is given by the priest to be worn on his left finger as an expression of his understanding the purpose of the ceremony.

(2) Wigneswara puja. Lord of luck and remover of obstacles. A supplication puja is performed to Wigneswara to remove any obstacle that might arise in the course of this ceremony. A coconut is split and its water is let out at this time as a bloodless sacrifice.

(3) Punyahavacanam. External purification of the wedding hall with sprinkling of water representing the "thirtham" or holy waters of the seven rivers, Ganges, Sarasvati, Yamuna, Narbada, Godaveri, Krishna and Cauvery. Sindhu is substituted for the Krishna river in north Indian ceremonies.

(4) Panchakavyam. Internal purification of the bridal soul by swallowing the five products of the cow.

(5) Angurarpanam. A luck bearing ceremony. Nine kinds of edible grains like paddy, sesame, peas, etc, are put into the sand of five pans in charge of five damsels. This is a wish for the bridal family to sprout out like these grains.

(6) Rakshabandanam, spiritual protection. A "kapu" or bangle made of holy thread stained with saffron is tied to the right wrist of the bridegroom, in the case of the bride on the left wrist, meaning a protection of life against evils and defilement. It also means spiritual intent and determination to go through the ceremony, even if death took place in this family in the course of these rituals.

### Bride.

Above six ceremonies are repeated to the bride also. The bride now comes and sits on the right hand of the bridegroom on the throne.

1. Sankalpam of the parents.

2. Siva-Parvathy puja. Our wedding is a replica of the thirukalyanam of Siva-Parvathy. It represents Parvathy the Sakti giving strength to her consort. They both witness and bless the couple.

3. Navagraha puja, done to get rid of, or mitigate the evil effects of the nine grahas (planets) and to gain their favour.

4. Now the homa sacrificial fire is lit. This is the image of Siva who certifies to the benefits accruing to the bridal couple after the completion of this ceremony. Fire represents also Agni who is an oblation bearer to the absent gods. This homa fire is grown to towering height by feeding the fire with ghee, twigs of divine trees like jak, fig, banyan etc.

5. Sobananantharatham. It is a call upon the dead forefathers to bestow their blessings on their progeny.

### **Climax.**

(1) Kanyadanam. This is the crux and peak of the whole wedding ceremony with its most excitable and emotional aspects. The father of the bride gives away his daughter, the Kanyakummeri (Chaste virgin) as a dhanam (gift) to the bridegroom after worshipping him in puja fashion, considering the bridegroom as Sivaperumal. This act he performs by certain symbols. He and his wife sit down facing eastward while the bridegroom is standing. The bride's father with the participation of the mother and immediate presence of the father and mother of the bridegroom places the bride's right hand on the palm of the bridegroom's right hand enclosing a "m a n g a l a p o r u l" (an auspicious material), a piece of gold or sovereign with betel arecanut etc. This reminds the onlookers of Mahalakshimi giving gold to Mahavishnu.



(2) Gotra-ucha-danam, a call to four generations of ancestors of both parties by name as well as Agni and all present visible and invisible to bear witness and bless this marriage.

(3) The Tali, Koorai with mirror, comb, unguents and lucky articles presented by the bridegroom are taken round to be blessed by the priests followed by the guests by touch and sight.

(4) Mangaljatharanam. The tali necklet carried by the bridegroom's sister and with her assistance is tied to the neck of the bride by the bridegroom with application of holy ash. The wife becomes the sacred possession of the husband and the tali is the sign of a married woman. The tali is engraved with religious symbols like Lingam or Pillayar, Lakshmi or Trident etc. The tali is now a national tradition integrated into the Tamil Christian nuptial rites. Now as wife, the bride sits on the husband's left hand. Tali is a pre-Aryan folk custom.

(5) Bridegroom and bride exchange eatables like rice, milk and fruits.

(6) Ko-tharisanam. The first objects that the bridal couple should see immediately after marriage is a cow and calf as good omen. This is practised in the villages but mostly given up in towns, instead a coconut takes their place.

### **Diminuendo phase.**

### **Agni-Pradaksinam.**

Three circuits by the bride and bridegroom are made round the homa fire during which performance the following acts are executed. (a) Panigrahanam. holding each other's hand by the hook of the right little fingers (this is the sign of a wish for male children), "bounteous Indra endow this bride with excellent sons of fortune, give her ten sons and make her husband the eleventh. Husband must always be attended with love and care, as if he is her youngest child." The two people become one by holding their hands. (b) Malaidharanam, Exchange of garlands

which denotes two souls and one life. (c) Saptapadi. A very important vedic rite of taking seven steps. These seven steps are their first move in their combined journey of life, when the husband is expected but not done now to murmur this vedic mantram. "Having taken seven steps come and become my companion with utmost love to each other, gaining lustre with mutually amicable minds, enjoying together and resolving together. I am the melody you are the words, I am the heaven yor are the earth, I am the seed yor are the bearer, I am the thought you are the words". (d) "Step on the stone and be as firm with love and faith to me as this stone". Another reading is "I will protect you as firmly as this stone". (e) Asirvadam. Blessings of the couple by all the visible visitors with the sprinkle of lucky grass "Aruhu" and rice. This must be done from below upward from the knees of the bridal couple to the hip and head in an upward direction and not downward toward the earth, a wish for upward rise in life. (g) Kapu removal, denotes the completion of the ceremony and release of the couple from this duty. (h) Alathi, the waving of auspicious light by two ladies intended to cure any defect in the proceeding and to ward off evils.



## XV

## YALPANA CIVILISATION.

(Yalpana people means the Ceylon Tamils of northern and eastern areas). During the existence of the Lemurian continent the ancient name of Jaffna was Manipallavam, and mentioned as such in "Manimekhali" of the Sangam age.

When the first set of Tamils came to Jaffna, what kind of people they were and to a lesser extent from where they came are loosely hidden in written and unwritten history and in the pre-history from Ravana's time or earlier, one thing that is certain is that they had come from "Thenthesam" (south India) although details of their movement are meagre on both sides of the Palk strait. The Tamil prose "Yalpana Vaipava Malai" (garland of Jaffna history) completed by Mailvagana Pulavar of Mathagal, Jaffna, in 1736 on the orders of the then Dutch governor Jan Maccara, and translated into English by C. Brito in 1879, like a white string of pure pearls in simplicity of expression and nicety of description is an oasis in the barren desert of Jaffna history, while this thesis as well as general writers of history repeat with insistence at every mention of the first Tamil colonists or individual settler as coming from Ch o l a t h e s a m (Cholamandalam or Coromandel coast), the Portuguese and Dutch as well as records of the "Thesavalamai" (land laws of Jaffna people), called the Jaffna people Malabar Tamils and the two provinces inhabited by them were lumped together as one Malabar province. Arguments are not lacking now in support of the latter proposition.

1. Malabar origin. (a) Nilakanta Sastri without whose researches south Indian history would have now been in the doldrums, states that the first immigrants to C e y l o n before Vijaya's arrival (Vijaya was a strong Saivite who built Sivalayams in the four quarters of Lanka) were from the Malabar coast who called themselves Nagas, the ancestors of the present high caste Nairs of Malabar who gave the name of Nagadipa to the northern section of the island, Nagarcoil, N a g a m m a

koyils as at Nainativu and Tīru (k e t i s) Varam. These were temples for worship of S i v a by the Kethus or serpents (the Naga race). The other name for N a g a s or Nairs was Cheras (Keralam), and C e y l o n according to N a g a s' naming was Cherentivu (Serentivu).

The language of the Nagas was Elu and Ceylon was called by them Elu-land or Ilam becoming later S i m - h a l a. (b) Further the first Arya Chakravarti, one of the greatest C e y l o n Tamil himself was according to some historians a Malabar who descended with 24 thousand Malabār soldiers into Ceylon (1215) and ruled from Polonnaruwa. If so, he must have come when Malayalam was Tamil speaking or from the Tamil districts of Malayalam. (c) Vira Sala Magha who was a king in Ceylon in probably Rajendra Chola's time (c. 1040) or just before, came from the land of Kannakuchchis (Malayalam) where the hair dress was made of a side knot, a hair arrangement looked down upon with contempt by other Tamils and Sinhalese who wore pin-kuddumbi (a knot on the back), about 30% of the school boys in Jaffna Tamil schools during the writer's boyhood in 1906 had Kannakuchchis. The place in C e y l o n where the Malabars immigrated that is Jaffna was also known as the land of Kannakuchchis because of this side coiffure. (d) In 1590 a number of Malabar princes with their followers after being defeated by their neighbours the Marawars came and settled down at Pomparippu and the Vanni. (e) The Sinhalese and Tamils being unwarlike according to Marco-Polo (1293) the Venetian traveller to Ceylon, got down Malabar mercenaries to fight their own wars and unable to pay them off in cash settled them in their own lands. The dress of verti, long shawl, other mannerisms and similarity in the facial and physical features are easily recognised even today in a Jaffna Tamil visitor to south India and the invariable question asked by a south Indian on seeing a Jaffna man in India was whether he was a visitor from Malayalam.

2. Chola origin. Two Chola horse traders Sena and Guttaka ruled firmly and justly at Anuradhapura at the distant period of 2100 years for 22 years in 155 B. C, 12 years later a Chola prince Elala ruled at Anuradhapura for 44 years with



wisdom and justice, until he was defeated in old age in 101 B. C, by Duttugemunu, a young Sinhalese prince and patriot. Karikal known also as Tiruma Valavan a Chola prince of the Sangam age raided Lanka and took away in 171 A. D, 12 thousand captives from Ceylon whom he made use of to build a great dam on the Cauveri river. Coming to medaeval times Rajaraja Deva and his equally illustrious son Udiyar Sri Rajendra Chola Deva (Kopari - Kesari - Varman) ruled between them for 67 years at Polonnaruwa over the northern half of Ceylon between 1003-1070. The northern part is said to have being under Chola rule for 120 years, when this part was ruled by Uttama Chola in addition, who is said to have ruled either from Matota or Padavi. The Cholas and their off shoots in Jaffna were so aryanised at this period that the former were considered as Aryans by their southern neighbours the Pandians, and Vellalas who settled down at this period in Jaffna came already soaked with Aryan Hindu culture which they are yet continuing to conserve in these enclaves through their religion, literature and veneration for Hindu dharma. Tamil words of the Sangam age and "old Tamil" words like Mutisam (inheritance) and Theddyathettam (earned income) continue to be used even today by the peasants of Jaffna while forgotten in S. I., Sanskrit words having been substituted there. The Tamils came into the northern part of Ceylon in trickles and sizable amounts right through Jaffna history. The evidence in favour of the Chola origin is the stronger particularly in Yalpana Vaipava Malai. Further support of Chola origin of Jaffna Tamils is found in not only the customs, manners and common gods and connections with Chidambaram but also in place names of both countries like sudukadu and paracheri, which are situated between Jaffna and Manipay. "Ur" like Nallur, Puttur, are common names in Cholanad. On a journey from Bangalore to Trichy one finds most of the names in the sign boards of small railway stations ending in "Ur", even Coimbatore, Cuddalore, Vellore and Nellore are "Urs". Further "Valavans" that is the palaces of the subrulers of Jaffna under the reigns of Rajaraja Chola and his son came into use as "Valavu" by the Tamil chieftains for their mansions and compounds. The bronze images of Hindu gods which are periodically dug out in the Tamil districts are also of Chola origin. Polonnaruwa was named

Janathamangalam after a title of king Rajaraja while Jaffna was called Mummudi-sola-mandalam. This king also built a Siva temple near Matotam.

3. Pandya blood. Although the Pandyan territory was the nearest point in the mainland to Jaffna, yet it was the virile Cholas who settled in Ceylon probably because they were the cleverer sailors and traders. Malavan from Pandi came with his brothers and cousins and settled down in Tinnevely. Singai Aryan's soldiers were according to some authorities Pandyas. The Vanniars came to the northern province from the Pandyan coast. In later history Tamil officers who were displaced by Telugu soldiers after the conquest of Madura by Kampana the Cannarese Udayar came out discontented to Jaffna and settled down during the reign of Gunapooshana Singai Aryan (1348-1371). Kanagasuriya Singai Aryan (1467-1478) who fled to India on the ascension of Sempaha Perumal to the throne of Jaffna returned back with his sons and Pandya soldiers offered by the Naiks of Madura to reconquer Jaffna. The Jaffna people seem to be a composition of Cholas, Malabars and to a comparatively lesser extent Pandyas. In 1560 Constantino de Braganza who came to Jaffna on an expedition from India advised the inhabitants of St. Thome to settle at Jaffna rather than be exposed to the oppression of the Cannarese, (Vijayanagara officers).

### **Historical events.**

**Kulakkoddan, Koneswaram, Kantalai. (Kan-eye, alai-canal, the waters of the tank gushed out through two apertures) and Tambalakamam.**

**(439 A. D.)**

Kulakkoddan, a prince of Kaveri-pum-pattinam came to Lanka to pay homage to the shrine at Koneswaram, himself personally interested in it as his father Mana-niti-kanda-Cholan or Vara-ram-dever probably a subking of Cholanad had previously come on pilgrimage to this shrine and on his return his queen conceived Kulakkodan, (Kulang-tank, koddan-temple), builder of



a temple and tank. He found Koneswaram in ruins and repaired it. Further he resolved to establish an endowment for the maintenance of the temple, by converting seven tracts of land at Tambalakamam into "fruitful groves and fertile fields". For the fulfilment of this undertaking, he lacked water and cultivators. He therefore converted sixty four small tanks into one large tank of 20 miles circumference at Kantalai. Christie, Inspector of hospitals who came to this place in 1821 remarked that the tank was built with well directed labour by someone who was acquainted with the general laws of mechanics. The tank was built at Kantalai by Putharaja and 6 small puthams in 9 days (putham-giant). On completion, this tank was given in charge of a Vedda chieftain by name Virasuriya Udaiyar.

Kulakkoddan's queen visited the tank and found the bund depressed at one spot. She ordered some women to raise this part of the bund and the latter was therefore known as Pendugal-kaddu, (women's bund). As for cultivators, he got down 51 tribes of Vanniyars, a caste of agricultural experts from the Pandyan coasts. Kulakkoddan was an Aryan-Tamil, a follower of the Laws of Manu, for whom anger was sin, neighbour's wife his mother. He advised the people to follow truth and eschew falsehood. "Do no evil, help the poor, do not give away to pride". The doings of Kulakkoddan and his prophecies are inscribed in the Koneswaram-kalvettu, (stone inscription). After exhorting the people to keep up the service to the temple, Kulakkoddan went deep into the holy of holies and was absorbed into the deity, According to others, he is said to have returned home to India. Kulakkoddan came to Koneswaram during the reign of Pandu at Anuradhapura, a Cannarese Tamil Buddhist king of Lanka, belonging to the Kal-arasar or Kalabhra race of south India.

### **Pandu and Mukkuvars.**

Pandu Maha-rasa had come to Manal-tidal (Jaffna) on a royal visit and encamped at Maviddapuram. The inhabitants of Keerimalai complained to the king of the defilement of the holy waters of Keerimalai, by the fishing activities of the Mukkuvars. Their chieftains, Usuman and Santhan were ordered by the king

to quit the area for Batticaloa, where they went and settled down at Panakai and Valaiyiravu. The places from where the chieftains left were known as Usumanthurai and Santhankalam.

**Keerimalai.** Nagulamuni (Nagula means mongoose) was meditating and practising austerities at Kovilkadavai, present Maviddapuram on a hill called Nagulamalai. Nagula had a mongoose face. This deformity was cured by a bath in the miraculous waters at the junction of the fresh water spring with salt sea water of Keerimalai, (Mongoose hill). The name Thiruth-tham-palai was converted to Nagulamalai or Keerimalai because of this change of face.

**Ugra Singkan. (about 8th century),**

**Kantherodai (Kadiramalai), Singai Nagar**

**(probably Vallipuram), and Tondaimanaru.**

Ugra Singkan, a prince of the Kalinga dynasty descended on Lanka, went to Manaltidal and took possession of the northern half of Lanka with Kantherodai (Kadiramalai) as capital and later transferred his capital to Singainagar near Vallipuram. He was lion faced which in a holy bath at Keerimalai was turned into human face. It was in his time that Karunakara Tondaiman great general of Kulottungo I, (1070) (discrepancy in dates) came to Manaltidal and obtained Ugra Singkan's permission to collect salt at Karavanai and Vellaiparavai by building a canal now called Tondaimanaru after his name to reach the above salterns. Tondaiman resided at Uduvil for sometime building the Karunakara Pillayar temple in the Urumpirai district. Ugra Singkan met the seven Vanniya chieftains on his return and ordered them to pay their tributes to the Koneswaram temple.

**Ma-vidda-puram Kandasamy temple and**

**Kankesanthurai.**

8 years after the descent of Ugra Singkan, a Chola princess named Maruthap-pira-vika-valli came to Keerimalai having



heard of the healing properties of the Keerimalai waters from an ascetic, Santha-Lingkan. The princess had the face of a horse and was suffering from emaciation due to an incurable gripe. She was blessed with the bath cure at Keerimalai, her equine face changed to a real beauty and the gripe also quitted her. The name koyil-kadavai where she encamped was changed by her into Ma-horse, vidda-(left off) puram (city) (Maviddapuram) in commemoration of this cure. She went further on with a resolution to build a Kandasamy K o y i l at this place as a memento of her gratitude. The Kandasamy image was landed from India for this temple at the port of Kasathurai now called Kankesanthurai after this image of Kangkeyan (Kandasamy).

**Manal-tidal.** (sand heap) becomes Yalpanam. Narasingka Rasa alias Jeyathunga Vararasa Singkan or Pararajasekaram, son of Ugra Singkan succeeded the latter in Jaffna c. 831 with his capital at Singainagar. During this time Sena i. is said to have been converted by Manikkavachakar to Saivism curing the king's daughter of dumbness. At this time Varuguna i was the Pandya king whom he converted from Jainism to Saivism.

### **Yalpanam.**

**The blind minstrel.** V i r a - R a g h a v a n or Andaka-kavi Vira Raghavan Mudaliyar, a blind V e l l a l a quarreled with his wife over her delay in giving his food at the proper time and forsook Cholathesam, came to Jaffna and sought an interview with Jeyathunga Rasa. It was inauspicious for a king to see a blind man, however a curtain was put before the throne and the king dressed himself first in an archer's uniform, then in his kingly uniform, and lastly in the queen's uniform. The blind minstrel interpreted all these changes in dress in songs accompanied by music played on his lyre. The king was immensely t a k e n u p and presented him with an elephant and a piece of sandy desert Manal-tidal, which became Y a l p a n a m after ( Y a l - l y r e ) (pannan-poet). The Yalpani settled several new families f r o m Vadathesam in various parts of J a f f n a. There were some conflicts between these Tamils and Sinhalese, and some Tamils returned back to India. A bold nobleman by name Malavan, son of Selvarayan of Pompatti-yur a very high caste Vellala with five kinds of dependants, went to Madura and found a Chola

prince studying in a college for kingship and prevailed upon him to take up the vacant throne of Yalpanam. This prince was a relation of Ugra Singkan through the latter's queen. The Kalinga dynasty of Ugra Singkan and the Arya Chakravarti line of Jaffna kings were thus related to each other. The Kalinga dynasty belonging to Gangavamsa married the Rameswaram Brahmins known also as Setupatis. This alliance is said to have given rise to (1) the Sethukavalars (protectors of Sethu or Rameswaram) and (2) the Kalinga-Arya Chakravarti kings of Jaffna.

### **Singkai-Aryan.**

#### **(Founder of the city of Nallur. 1215).**

This is the prince, whom Malavan sponsored to the Jaffna throne. His other names were Kalinga Magha or Kulangkayan Aryan or Vijayakulanki (short handed). He ruled first from Polonnaruwa. He was the founder of the Arya Chakravarti line of Jaffna kings, who ruled alternatively as Pararasasekerams and Segarajasekarams from 1215 to 1617, for 400 years. Sangili Segarajasekaram 1529-1564, struggled with the Portuguese against their domination and Christian proselytism. The last king Sangili Kumara bowed his neck to the executioner, the Portuguese General Oliveira in 1620, resisting his hand to be tied together. "Singkai Aryan set out with his minister Puvineka-vaku and a priest of the name of Kangathara Aiyar, a Brahmin of Kasi race and entered without any opposition and founded the city of Nallur with all the ramparts, gates, mansions, palaces, towers, flower-gardens, baths, stalls for elephants and horses, dwellings for Brahmins and warriors, and an akkiraram for Kangathara and his wife Anna-purani Ammal. He digged a well to which he brought holy waters from Yamuna. He built temples on all the 4 sides of the city, on the east Veyiluvantha Pillaiyar koyil, on the west Viramakali-amman-koyil on the south Kayilai-Vinayakar koyil, on the north-koyils of Sadda-nathasuran, Thaiyalnayaki-amman and Salaivinayakar. He made a triumphant entry into the city with his queen Thilaka-Vathiyar under happy omens and benign stars, and celebrated the occasion with great joy and splendour. He bathed and arranged his hair, applied sacred ashes and worshipped the gods. He wore an overcoat, a silk cloth, a shawl, ear-rings, a headcloth, rings for



wrists, ankles and fingers, necklace with pathakkams, a golden waist string of many folds, a pair of epaulettes and all the other ornaments specially one on his forehead which was a gift from Malavan. There were various kinds of instruments of music which set forth the voice of thunder. There were moon coloured umbrellas, chowries and torches, the waving of camphor lights, the sprinkling of perfumes and the hums of Brahmins uttering blessings. The king gave out that day alms of lands, gold, virgins, cows, rice and elephants" (Kayilaya Malai). He wrote to kings of the Tamil countries in India for colonists. Accordingly, a number of families came over with all their slaves and dependants. The settlements, states the Vaipava Malai in more detail, were at Tinnevely by Malavan and his brothers and cousins from Pandya. He populated Myliddy, Tellipalai, Inuvil, Pachilapalli, Tholpuram, Koilkandy, Irupalai, Neduntheevu, Puloly, Pallavarayankadu with people from Cholathesam. He appointed four athikarikals to the four quarters of the earth, Virasingkan was given the command of the forces. Kandasamy temple of Nallur, with its outer walls and towers was erected on his orders by his minister Puvaneka-Vaku. He went thereafter to Keerimalai and met the Brahmin priest Sinna-Manath-Tullar, grandson of the first priest of the Maviddapuram temple who gave him a grand feast. Constantino de Braganza, the Portuguese governor entered Nallur in 1560 and destroyed this temple along with the city.

### **Yalpana Temples.**

#### **Prehistoric temples.**

The pre-historic temples were the Ishwarams for Siva worship such as Munneswaram, worshipped at that time by Ravana and also Rama. Thiruketiswaram worshipped by the ancient Nagas, Koneswaram worshipped by Ravana and his mother, Thiruthampalaswaram at the foot of Keerimalai visited by Arjuna, and Rameswaram of equal antiquity which was later under Jaffna kings,

### **Tiru (holy) ketu (noble serpent or Naga race) Iswaram, (Siva's abode).**

This temple was probably built by the Naga race for their worship of Siva and is therefore as ancient as prehistoric times

It is situated near the great port of Mahathirtha (Matota or Mathotam and giant's tank, (Iratchatharkulam or Kaddukarai), all the three built probably by the Nagas. Tirukeswaram may have been Tarshish of Solomon's time 900 B.C, exporting to Palesttne p e a c o c k s, pearls and apes, plentiful in this part of Lanka. This temple is mentioned as one of the nine foremost Siva temples in the world, seven in the mainland of India, two in Lanka the other being Koneswaram. Manikkavachakar while Prime minister of Varagunan i Pandya is said to have gone to Perunthurai that is Matotam described in his Tiruvasakam, to purchase horses for his king and visited Tirukeswaram where he got inspiration which made him a Saiva Nayanar. Sambander of 7 c. sang its praises. Sundaramurthy of 9 c, also sang eulogies describing also the port of Matota as crowded with ships. The Portuguese are said to have built the fort of Mannar out of the stones of this temple in 1561. The sea had engulfed the temple building and damaged it (1540), pujas went on however till 1589.

## 2. Koneswaram temple.

Tiru-Kona-malai, sacred mountain of Kona or Koneser, Iswara or Siva. The date of building the orginal temple is given as 1580, B, C. according to a Tamil poem by Kavi Raja Varotayan.

Of the three foremost Sivalayams in the world, according to Kandapuram of 5 c. A. D. Koneswaram is one of them, other two being Kailasam and Chidambaram. Agastya performed penance at Vetharianam and continued it at Koneswaram.

The remains of a building in stone of an Agastya-ishthapanam was found on the banks of the Mahaweli ganga in the Kottiyar district. Jatavarman Sundara P a n d y a left an impression of the emblem of the double fish of the Pandyas at the Konamalai rock between 1254-1266. The prophecy of Suppathidda Muniver was seen by Constantino de Sa Menezes before its destruction in 1624. Constantino built the fort of Trinco from the very stones taken from this destroyed temple. The carved stones of this temple can be seen today in the ramparts of Fort Frederick (Col: G. P. Thomas R. A.) In the Tirukonasalapuram of Masilamani Muttukumar of Trincomalee is found the story about Ravana Vettu ("Ravana Cut"). Ravana's old mother, a strong Siva devotee of Koneswaram, was made unfit by debility to visit Koneswaram. The son attempted to bring



the God to her bedside. He cut that part of the mountain in which the God dwelt and had succeeded, when his sword broke into two and he was pushed down into the sea. Determined to move by compassion what he could not do by force, R a v a n a began to mortify himself, he pulled out his eyes and offered them as sacrificial flowers to Siva. He cut his head, pulled out the muscles from his arm and with the skull and the muscle fibres made a stringed instrument and sang the praises of Siva with music. Siva was now moved by his devotion, cured him of his selfinflicted deformity and allowed himself to be carried by Ravana. The Gods were anxious to frustrate Ravana from removing Siva and sent Vishnu in the garb of a sacred devotee to give Ravana the false news of the death of the latter's mother, so that it might become unnecessary for Ravana to carry off the mountain to his home. He believed the story of the mother's death and did funeral rites for her at the Kanniya hot wells while actually she was alive. It was just after the end of the funeral rites that the mother died. Sambander sang of this place in his Koneswara Pathigam as a densely populated place. Sundaramurthi had also sung eulogies in praise of this temple.

### **Destruction of Koneswaram temple in 1624**

On the the T a m i l new year day of 1624 the Portuguese entered the temple in the guise of festival makers dressed like Brahmins, and destroyed all articles in the precincts of the temple including the gopuram. The Brahmins ran away with the images and buried them in an unknown place. In the same year their commander Constantino de Sa Menezes destroyed completely the temple and he is said to have built Fort Frederick out of its stones (Sunday magazine "Madras Hindu" of new year day 1963 by K. V. S. Vas). Stern hands of Siva fell on Constantine in about 1630 when the latter was slain by the native fifth columnists in his own army. The residents of Trinco inaugurated the temple restoration society in 1950 and after discussion about an image for the rebuilt temple, decided to get a lingam from Kasi. Within three weeks of this decision, as if it was by divine intervention some labourers of the U. D. C. who dug a well in the U. C. tenement area unearthed old bronze images of Somaskandasiva meaning seated with Skanda and Parvathy latter known also as Sivakama-Sundari Nataraja's consort, Chandrasekera (Siva with the crecent moon).

Pilayar and a trident which now occupies their rightful places after 350 years on the day of the Maha Kumbhabhishekam on 3. 4. 63. According to this account Manica Raja Chola, ruler of Ceylon was the founder of this temple in 1300 B.C, just after Ravana's times who with his mother and wife worshipped Siva at this temple. The temple was destroyed thereafter by a deluge.

## **Legends connected with this temple.**

( Lt. Colonel C. P. Thomas ).

1. The dominions of a certain king in India were in peril and the danger could only be averted by sacrifice of his baby daughter. She was consequently put in an ark of sandal wood and floated to Ceylon, and landed in a locality named Pannoa (smiling infant) south of Trinco and was adopted by a king to become his heiress. Meanwhile a prince came along and hearing that Swami Rock was a holy fragment of golden Mt. Meru hurled here during a conflict of gods, erected on it a temple for Siva. The princess sent an army to turn him out but ended by marrying him. When the princess died, the prince shut himself in the temple and was found changed into a golden lotus on the altar of Siva.

2. A European soldier's presence defiled the temple. A story is current that this soldier is yet seen by the faithful in the ruins of the old temple down under the sea at the time of the dusk pujas.

**3. Francina Van Rhede** (inscription on a stone pillar high up the rock dedicated to her memory 17 c.)

A daughter of a Dutch government servant had a love affair with a Dutch army officer. The marriage preliminaries broke off over the dowry question and the army man was returning to Europe in a sailing vessel which passed the Swamy Rock when Francina jumped down and dashed herself to death on the rock below. The Pandyas, Cholas with their bronze statues, and Pallavas were settled down here, the architecture of the remains of the temple was of the Pallava style.



**Munneswaram** temple was worshipped by Ravana and Rama in ancient times. It was an independent principality with coins of its own ruled by Brahmins at one time, the income for its maintenance being derived from the endowment of 64 villages for the upkeep of daily pujas and existence of Kurukkals, extending up to Puttalam. The Portuguese mentioned the existence of these temple villages in their records (1613). This temple was destroyed by the Portuguese in 1578. King Kirti-Rajasinghe restored the temple and established the continuance of daily pujas in 1753. At Maruthankulam there was a settlement of Ahampadiar Vellalas doing pujas with mango leaves, flowers and coconut flowers.

**Rameswaram**, was under the trusteeship of the Arya Chakravarti line of kings. Gunaweera Singhe Aryan built its main shrine with stones from Trincomalee c 1410. Pararajasekaram also built a shrine in c. 1478.

**Nayamakadu**, takes its name from a madam built for the 63 nayamars by the minister of Gunapooshana Aryan, named Addiar Kanmalar. Aryakulam tank was also built by him giving it his king's surname. Kannathiddikulam which he built, got his own name.







Ma-vidda-puram Kandasamy temple (c. 803 A. D).  
Built by Chola princess Maruthap-piravika-valli, in commemoration  
of her horse face changing to a real beauty by a bath in the  
miraculous waters of Keerimalai.



## Historical Temples.

### 1. Maviddapuram temple, 803 A. D.

Maruthap-p-v-Valli went further in her resolution to build a Kandasamy temple at Maviddapuram as a mark of her gratitude to this holy place. She called for help from her father, king Thisai Yukkira-Cholan of Thēnthesam who supplied all the requirements, men, materials etc. but a difficulty arose over the finding of a Brahmin to go across the seas out of India. The king sent a messenger to the chief of the 3000 Brahmins of Tillai to send a Brahmin to officiate at his daughter's new temple. The Brahmins were shocked at the prospect of losing their caste by crossing the sea. They shut themselves within the temple with abstinence of food for three days. The chief Brahmin got a vision which encouraged him to go to a holy place where Nagulamuni was already there and that the distance was so short that he could have his morning puja in India and the evening one at Jaffna, Periya-Manath-thullar was the Brahmin who went to Jaffna with images of Kandasamy, Theivanaiammal and Valliamma, besides a lot of utensils and furniture for the use of the temple, the port where the image of Kandasamy was landed was Kasathurai now called Kankesanthurai after the image of Kankeyan (Kandasamy). At this time Ugra Singan made his third visit to Manaltidal and was so struck with the beauty of princess Maruthap-pira-vika-valli that he entered her apartment and carried her away through the line of her guards and soldiers. He helped the queen in the completion of her temple, attended the thusarokanam (first flag hoisting ceremony) under the asterik of Ani-uthiram, their marriage taking place later at Kantherodai. The Brahmin priest unable to get a bride for himself from conservative Tillai, married Valampan, a daughter of Sambasiva Ayar of Kasi and thus a union of Tillai and Kasi races of Brahmins was effected. The Brahmin changed his wife's name to Thillai-nayaki-valli because of his nostalgia for his home shrine, Thillai.



## 2. Nallur Kandasamy temple.

( 1215 or 1450 )

According to Vaipava Malai this temple was built in the 13th century by Puveneya-vaku, the Tamil minister of Kulangai-Arya-Chakravarti on the latter's orders. According to Navaratnam and Rasanayaga Mudaliyar the founder and date of origin of this temple are different. Parakrama Bahu VI king of Kotte was a son of Vijayabahu and Sunetra-devi a Tamil queen. He himself married a Tamil queen and bore a daughter by name Ulukundali-devi. Parakrama Bahu was therefore disposed to support Buddhism and Hinduism in equal measure. At this time a Chola Pannickan arrived and was welcomed at the king's court where he was married to a lady of rank. One of the sons by this union was Sempahap Perumal ( red China rose like gentleman ) a half Tamil like his king. He was sent away to avoid competition with the king's own sons for power, to distant Vanni to reduce those districts which he successfully did and brought the Jaffna territories to the borders of the Sinhalese kingdom. Parakrama Bahu in order to keep Sempahap Perumal further otherwise engaged far away from his capital, gave fresh orders to conquer the Jaffna kingdom. Kanagasuriya Singai Aryan the rightful king fled with his queen and two sons to India. He left behind his two sons in the company of other Indian princes to study at Tirukovil, and with his queen made a pilgrimage all over India for about 17 years chiefly to Kasi and got a vision to go back to Madura where the Naicks and other petty chieftains were ready to assist him. With his two sons and Pandya forces he returned back to Jaffna. Pararajasekaram the warrior crown prince met Bhuvaneka Bahu VI, (i. e Sempahap Perumal) and fell upon him like a lion, slew him and regained the Jaffna kingdom for his father. The father while alive handed over the throne to Pararajasekaram (1478). It was Bhuvaneka Bahu VI according to one tradition who built the Nallur temple for God Subrahmanya just after his ascension (1450), the only evidence being the inclusion of

Bhuvaneśvara Bahu's name in the "kattiyaṁ" which is recited during festival periods at this temple. It is possible that Sempahap Perumal only renovated this 250 years old temple during his rule as had happened several times to other ancient temples, or it may refer to Puveneyya-vahu, minister of Singai Aryan, founder of the city of Nallur. According to these authors it was Pararajasekaram, son of Kanagasuriya-Singai Aryan and father of Sangili Sekarajasekaram, who built the four Nallur temples on the four boundaries of the city, the Vailakunthar, Kailayanather, Saddanathar and Vira-Kaliāmmal temples. It was at Virakaliāmmal kovil that Sangili and Vidiya Bandara made a pact to fight the Portuguese. Vidiya Bandara was killed in an explosion and Sangili remembered him by building the Pootharayan temple in his honour. In 1560 Braganza plundered the whole city, villages and temples. Nallur Kandasamy temple was destroyed last by Philp de Oliveira in 1620, defeating Sangili in battle between this temple and Veerakaliāmmal kovil. In 1478, Pararasasekaram the famous Tamil king, victor of Sempahap Perumal got down "thirtham" water in "kavadis" from the Yamuna and deposited this in an "eri" (pond) dug out for this purpose near the present Christian church. This pond is yet visible and is known as Yamunari. The other historical places round about Sangilithoppu are Pandaramallikai, Pandaram-padda-valavu and Rajavinthoddam. The temple was levelled to the ground in 1620 after Sangili's defeat leaving no traces of its foundation. During the Dutch rule, by the grace of Muruga, Ragunatha Mappana, a shroff Madaliyar in the services of the Dutch government and enjoying their favour got permission to instal a madam for the regular singing of kandapurānam which was later turned into a temple for Kandasamy. The present trustee of the temple Shanmugadas Mappana Mudaliyar is the descendant of Ragunatha Mappana Mudaliyar settled by verdict of law in 1928 in a conflict in the courts between the trustees and the Brahmin priests about the right of ownership. The first officiating priest during the Dutch period was Krishna Ayar Subbia Ayar, who resided in Kovilkurukal valavu. The linear descendants of the union of Subbia Ayar's daughter Lucksmiāmmal with Ragunatha Ayar, are officiating priests of today. Arumuga Navalar in the 19th c placed the image of Murugan as the chief deity in its proper place in the "Adimoolam".



He abrogated the sacrifice of animals and the traditional performance of devadases at this devasthalam.

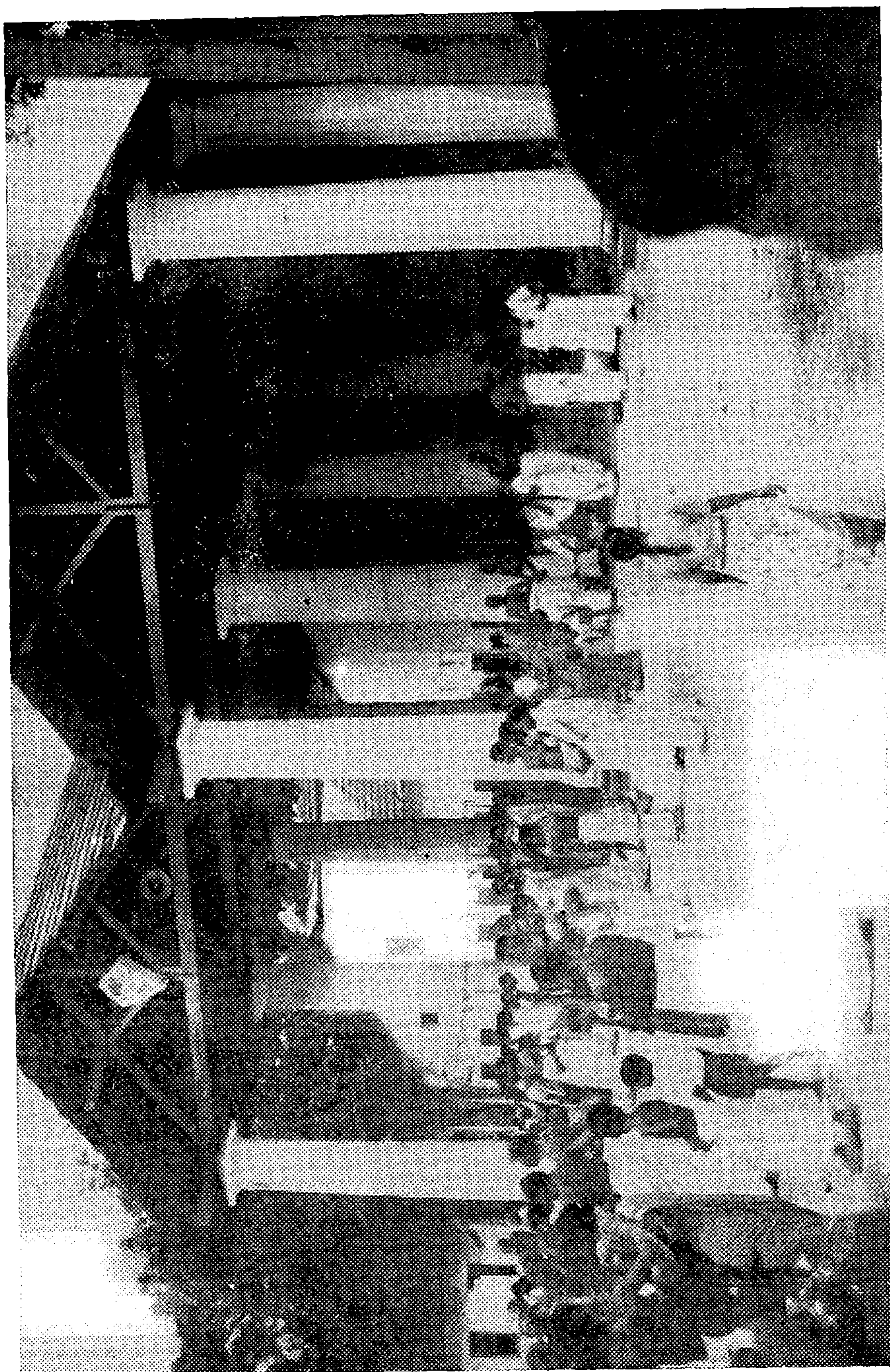
### **3. Kailayanathar and Kailayanayakiamman Kovils, c. 1215.**

While Kulangkai Maharasa was sleeping in his suppiraman gcham, he dreamt one night that Siva and Parvathy appeared requesting him to build a temple for them. He built three halls for images, granaries, almhouses and other akkirarams, streets for cars, monasteries, halting houses for travellers and other like establishments, surrounding the area with walls and towers. He sent for the Kethara Lingam of Kasi which Manmathan worshipped and invited the priest Kangathara Aiyar of the the Kasi race through Sethupathy, the chief of the Ramanathapuram group of Brahmins. The king worshipped Kailasanathar, day and night calling Nallur a Kailasam on earth, reigning long over Yalpanam from the city of Nallur. This is confirmed by "Kayilaya Malai" written by Muthurasan son of Sandiappan of Chola, probably a contemporary of the king.

### **Kailasanather Sivalingam kovil becomes Kailasanather Pillayar kovil.**

When the Portuguese destroyed the temple in 1620 the Brahmins ran away with the Sivalingam and dropped it into an undiscovered "thirtham" pond and the image was lost. The Dutch later destroyed the shrine and made use of the debris to build Fort Hammenheil at Kayts. The inhabitants later discovered a Vinayaka idol belonging to this temple on a sand heap, removed and kept it under a vilva tree and did pujas. Arumuga Navalar put a cadjan shed over the image of Pillayar in about 1850 and the people made use of it as a shrine. T. Kailasappillai a local resident and nephew of Navalar converted the shed into a stone building under his trusteeship. This temple now goes by the name of Kailasanather Pillayar or Vinayagar kovil, under the trusteeship of Mr. P. Ramalingam





Kailasanathar Pillayar Kovil. (c 1215).  
Founded by the first Jaffna Aryachakravarti who worshipped here day and  
night and called the city of Nallur a Kailasam on earth. (Y. V. M.).





belonging to the the line of Navalar family, the present Kurukal being K. Kurusamy Aiyar.

The late Mr. C. Suntheram of the Civil Service who had influence with the people and the government of his time was approached by the resident neighbours of this temple with a request for its renovation and extension to which he acquiesced, he himself being a native of this place. He completed the buildings of the double temple and was relaying the pavement of the floor with granite stone slabs when he was taken away by death in 1924. Kumarasamy Kurukal was the priest at this time. Mr. Suntheram's widowed sister Tirumati Manickammaiyar Sabapathy Mudaliyar a born vegetarian and a great S a i v a devotee like her father, took the burden on her devout shoulders and continued the good work undertaken by her brother with steadfast faith and enthusiastic effort. With collection in trickles and donations of various sizes spread over 20 years, she fulfilled her object of providing the shrine and celebrating the kumbhavishekam in 1946 and died in 1962. To the court of the famous king Pararajasekaram (c. 1498) son of Kanagasooriya Singkai Aryan and father of Sangili, came Supaththidamuni who made a prophecy about the future decline of the Aryan royal line and the destruction of temples by the Portuguese which was found inscribed in the Koneswara Kalvettu and seen by de Sa M e n e z e s. Among what he said was that "from motives of acquiring fame, there would be many that will make the attempt to renew these edifices, but they will merely ruin themselves and find all their efforts prove ineffectual. The restoration of the most important of the temples, Kailasanathar kovil will be undertaken and accomplished by persons favoured by Kailasanathar". A new artistic wooden ratham, a combined handiwork of Indian and local artists, engraved with sculptural pictures conveying the history of the temple was drawn with Kailasapillayar seated on it, on 7-5-63 with much rejoicings among the people.



## Other shrines and deities.

The Hindu districts of the north and east of Ceylon are studded with shrines in thousands. Large structural temples mostly for Saiva gods, like palaces with car sheds, courtyards, temples, tanks, flower gardens and halls, attract large crowds for annual car festivals and pongals for Ammans. Temples for Vishnu are few, one at Vallipuram is for Rama, another at Punnalai for Krishna. There are again a long array of village shrines of various sizes for several gods, goddesses, godlings, malignant and benign spirits. Some of them house bare images of clay with weapons in hands without cover or protection in groves, grottos, on stone heaps or at foot of trees, like Pattirakali, Viraputirar, Muniappar, Sivakami, Pootharayer, Kotiswarar, Visvanathan, Ambalavanar and a host of others of similar status.

## Deities of the Tamils.

### 1. Pillaiyar.

Protector of crops of the Vellalas and Vanniyars, practitioners of "Velamai" (agriculture), the koyils being situated, in the midst of or on the edges of paddy fields. Tamil speaking Veddas of the eastern province visit and present offerings to neighbouring Hindu temples, worshipping Kandasamy as Kumara Tevan, calling Pillaiyar Pulikara Tevan. His various regional or qualifying names are Katpaga, Vit, Manicka, Varunakuna, Chandresekhara Pillaiyars, or Marutha, Muthu, Arasadi, Sitti Vinayagars, Wigneswara, Ganapathipillai and so on.

### 2. Kannagai-Amman or Pattini (chaste lady).

(Refer part i page 45).

This chaste widow reached her present position of puissance in the following four upward stages of transformation.

**1st stage.** Pattini cult, deification of chastity. When her husband was unjustly punished with death by the king of Madura as having stolen the queen's "Silamba", hollow jingling gemset golden anklet, through the mischief of the royal

goldsmith, the city of Madura with its king, dynasty and inhabitants were consigned to fire by Kannagai's curse, Kannagai fleeing to the Chera country, whose queen remarked that this chaste widow was worth being worshipped as a goddess of chastity, whereupon Senkuttuvan carved out an image from a stone brought from the Himalayas and inaugurated the first Pattini cult earning for himself the title of Imaya-varman.

## **2nd stage, Goddess of rain and epidemics.**

From the memorable date of Kovilan's death there was no rains in the Pandyan territory, famine, fever and smallpox smote the people. Veri-Vel-Cheliya probably a Pandyan ruler of Korkei believing that these misfortunes were brought in, by Kannagai's curse, sacrificed 1000 goldsmiths and performed a festival in her honour. Copious rains fell thereafter, famine and pestilence disappeared and she became a Goddess of epidemics. It is as a Goddess of epidemics that her cult was introduced into Lanka and the Chola country. Kings of Kosar or Kongu, Gajabahu of Lanka and Perunkilli of Chola consecrated thereupon images, built temples and performed festivals in her honour, whereupon these three kingdoms were blessed with never failing rains and hence this cult went deep in the faith of these people. (V. Kanagasabai-"Tamils 1800 years ago" quoted by H. Parker).

## **3rd stage. Her arrival in Lanka as Fire goddess.**

In a Singhalese legend, Kannagai was reborn as a demoness or a malignant Goddess with powers of miracles. In this form she succeeded in gaining entry into Lanka, against the stiff resistance of the 4 guardian gods of Lanka. The fire that burnt Madura came to her rescue once again. She created a fence of fire all round the coast of Ceylon which the 4 guardians could not face, while she was able with her miraculous power to cross and enter Lanka. In commemoration of this victory, she instituted a fire sacrifice or a fire walking ceremony for herself. Fire, torchlights, Kali or Durg h frighten demons away.



#### 4th stage, Incarnation of Kali or Durgha.

She is now worshipped as such in Ceylon, the cult being common to the Sinhalese, Veddas and Tamils. The Sinhalese worship her as a goddess of their own, brought from Madura by their own king. According to Sinhalese traditions Kannagai was found in a mango fruit at Madura, according to others she came from Kerala. Gajabahu himself ruled Ceylon from Dedigama in 2 A. D. One mile away from the Warakapola resthouse in the Dedigama district there are five Devagiri vihares. In one of these cells, Pattini is represented as rising from mango fruits. Veddas included her as one in their list of Kiri-Ammas, (grandmothers). "Mohini's stars had paled before the brilliance of a later Pattini". Pattini and Skanda are taken in procession with the venerable tooth relic at the July Esala perahera at Kandy. There was a cell for Pattini at Kathirgā-mam. She holds now a commanding position as an incarnation of the malignant Durgha, a great foe of demons. Here lies the secret of the importance of her worship by the Tamils. There are shrines exclusive to her, spread out all over the northern province, the islands, Trinco and Batticaloa. The Kannagai cult has now been gradually absorbed into the general Amman or Devi cult in larger temples for Kali, the female principle. There is a temple for her in Kunchi-paranthan. An eminent temple radiating with miracles at Vattapallai (water never dries up) 8 miles off Mullaitivu attracts a large crowd of devotees from all over the Tamil districts for annual June pongal festival which takes place only in the evening on the Vaikasi-vishakam asterisk day in the month of June. Ivers in his manual on N. C. P. states that St. Mary's church at Madhu was a Kannagai shrine before Portuguese period, Pandi-thalatchy Amman at Madduvil whose image was hidden by the Tamils in a well, changed her head miraculously as pig's head in order to delude the Portuguese who were chasing after to destroy this image. An annual grand pongal is performed by throng of faithfuls from all over the northern parts of the island on all the Mondays of

the month of March. So the original goddess of Chastity of Kerala became the goddess of epidemics and rains of the Pandya country, when she crossed over to Ceylon she was mentioned in Singhalese legends as fire goddess and scarer of demons and accepted as an incarnation of Durgha, (demon slayer) in the general Amman cult of the Hindus of Ceylon.

### 3. Vairavars.

Not a forest God in Lanka but a deity of the underworld (p a t h a l a m), a guardian of dagobas, temples and treasures, everything underground. He punishes temple breakers and those who open ground without his permission for wealth, mines, gems and plumbago pits.

Born of S i v a 's blood, his vahana the dog and his ornament of s n a k e s are demon chasers. These fierce gods possessing tridents were desperately invoked by the Tamils during the turbulent period of Portuguese temple destruction, when people fled from Portuguese persecution, taking away and instituting these images in new found shelters and house compounds to protect themselves against Portuguese onslaught. Goat sacrifices are performed up to date in temples for only Vairavar and Kali as propitiation. Some of their regional or qualifying names are, Sivagnana, Gnana, Sadai, Adi, Narasingha-Vairavars.

### 4. Eiyannars.

Eiyanar means elder brother of Pilleiyar or I l a n d a r i (child), son of Siva and Mohini, the latter a female incarnation of Vishnu. M o h i n i as outwitted cheated the demons of the nectar that was churned out of the ocean and gave it all to the gods. This task being over, she changed back to the true form as Vishnu. Siva hearing of the beauty of Mohini came to see her, when Vishnu to satisfy S i v a reverted back to the female form as Mohini, the result being the birth of Eiyanar a son of Siva and Mohini. Eiyanar is therefore half Siva and half Vishnu, Hari-Hara-putra. According to Badami rock-cut temple carvings, S i v a assumed the form of V i s h n u and destroyed the A s u r a, Guha, who conquered all the heavens and



turned the gods out of paradise. According to this tradition, the statue at Badami is half Siva and half Vishnu with one face and four arms. He carries a shepherd's crook and does not wear the normal head dress of other deities. According to Tanjore temple authorities and Malayalam legends which represent south Indian opinions, he is Keiyanar (Kei-hand) who arose from the back of the right hand of Vishnu, his birth place being the elephant infected forest of Saverimalai in Malayalam, one of his two vahanas being therefore the elephant. Another name is Nayanar, the deity worshipped by the Nayars of Kerala and introduced into Ceylon forests and villages by the Naga (Nayar) race that migrated into Ceylon in prehistoric times. He is black blue or of black colour. His other vahana is the bridled horse on which he rides as a night watchman of forest and jungles and also as guardian of paths to save travellers and stragglers who have gone astray and missed their way.

## 5. Nagammas.

They were worshipped by serpents or the Naga race from ancient times, a very popular cult partially merged at present into the universal Amman cult. There is a Nagathambiran koyil at Puttur with an annual festival. Others are Nageswari, Nagapushani, and Nagar koyils, the celebrated one is the seaborne pilgrimage to the Nagamma koyil of Nainativu.

## 6. Nachchimars.

Their other name is Kannimars. These seven virgins live amidst the rich foliage of banyan and other big trees. They represent in a miniature manner the evil aspects of Kali. Ruins of temples for them are found in the Mullaitivu district.

## Castes and people.

There were 40 different castes in Jaffna during the Portuguese period.

## 1: Vellalas.

These were the landed agricultural aristocrats associated with kings and nobles in blood, preserving Aryan culture, the Aryan Tamils in contradistinction to the true Tamils (jungle folk and hill tribes). There were two classes among them. (1) Uluthu-Vithu-Unpars (those who got the fields ploughed by others and ate the produce). (2) Uluthu-Unpars (those who ploughed themselves and ate the produce). According to Pattinapalai of the Sangam age the six great virtues of Vellalas were (1) Abstinence from killing. (2) and stealing. (3) propagation of religion. (4) hospitality (5) justice (6) honesty. There are also a class of priests known as Saiva Vellala Kurukkals, remnants of the ancient Andanars, strict vegetarians who settled down at Navaly probably round Kurukkal kovil, Varani, Chulipuram and Vannarponnai.

## 2. Artisans.

The five artisan classes, goldsmiths, carpenters braziers, sculptors and blacksmiths consider themselves Brahmins, as descendants of Vismakarma the Brahmin architect of Gods, some of whom wear the sacred thread even today. A local legend carries the story, that when Hanuman set fire to Lankapura, Vismakarma by order of Ravana, repaired this damage. The devas were angered at his response and cursed Vismakarma's progeny to earn their living by the efforts of only their hands.

## 3. Dhoby and Barber.

A Mullaitivu dhoby told the writer that he had three karmas in the day, he was a washerman from 6-10 A. M, a Vellala from 10-4 P. M. and after that he was a Brahmin. The barbers who came with the first migrant Tamils could not bring their wives with them, who therefore were permitted to marry Vellala women in Jaffna. To this day, barber women feel it below their dignity to grace other Vellala functions. These two points more or less show that these two castes probably had some Vellala connection. The Vellalas came for settlement in Jaffna with their "Kudumais" (dependants) and "adimais" (slaves).



#### 4. Madapallis

They were said to be the descendants of the last king of Jaffna. Madapallis means Madappan (five hundred villages) tali (ruler), the ruler of 500 villages. Madapalli was a country in Kalinga. The Raja and Kumara Madapallis were descendants of the royal house of Kalinga. Sangu Madapallis are those who are not connected with royalty, probably they blew the s a n g u (conch) in temples. Charuku Madapallis are those who bought this title from the Portuguese for money in order to raise their caste status. There was a competition between the Vellalas and the Madapallis until both were merged into each other. In the 16th century, 7 members of the Madapallis were made chieftains of seven districts, Nallur, Achchuvely, Mallakam, Sandirupay, Araly, Udupiddy and Kachchai. This title was created by Sangili to appease the disappointed heirs to the throne. Some of the Madapallis were temple cooks.

#### 5. Koviars.

##### **Kovilar, servants of temples.**

They are a virile lot. When the temples were destroyed in large numbers by Braganza (1560) and Oliveira in (1620) the Koviars lost their jobs and had to become the private slaves of the onetime Vellala temple managers. Later on, Vada-siraik-koviars, a poor but good class people came from India and joined the earlier Koviars. According to Rasanayaga Mudaliar the Koviars were Sinhalese Govias who lived in Jaffna when Sangili switched on his fury from the Portuguese to the Sinhalese inhabitants of Jaffna. Some of them fled to the Kandyan and Vanni districts, while those who remained behind, became Tamil Koviars and slaves of the Vellalas.

#### 6. Nambis, Nambimars or Naluvvars.

##### **Nalavars and Sanars.**

The Nalavars were formerly Nambis. 60 Nambis were in the pay of Karaip-pidi Vanniar of Kantherodai as his swordsmen

and archers. This Vanniar committed an indiscrete act on one of the Nambis' daughters and was killed by her father. When the law avenged them, they fled to the shelter of the Sanars who were climbers of trees, from whom they learned the art of climbing the palmyrah palms, displacing the latter from their rightful occupation. These Nambis were degraded to Naluvars, meaning people who had slipped down from their caste or it gives a description of the slippery way these people climbed down the palmyrah trees. They are now known as Nalavars. The Sanars dispossessed of their jobs took to new occupations as Sandars (oil mongers), fishermen using nets, and servants to the white man.

### **7: Pallars.**

The Pallars were to the Vellalas in the same way Nambis were to the Vanniars. Pallars of Cholanad accompanied their aristocrats to get employment in the latters' fields. As they were too many for the country some returned back to their homes. Those who stayed back became later climbers of palmyrah trees on being displaced by the Koviars as field labourers. Verkuti Pallars were collectors of dye roots for cloth dyers or Chayakarans who came from the Coromandel coast and settled in the Nallur and Chundikuli areas. With the increase of the population of lowgrade castes, the Portuguese and Dutch started a money making slave trade when these people were sold to the Vellalas.

### **8. Tanakarans, (elephant keepers).**

“Tana” in Sinhalese is grass and they are said to be of Sinhalese origin.

### **9. Maravars.**

A depredatory tribe that came from Ramanathapuram and settled down at Maravanpulam from where they were driven away to the jungles of Pandyantlavu because of their stealing habits.

### **10. Chiviars.**

They were the Pokis or Periya Chiviars, brought from Vadathesam for the exclusive use of kings as palanquin bearers. They later on degenerated into firewood cutters, water carriers etc.



They also resolved themselves into arisi (rice) and thavidu (bran) Chiviars etc.

### **Caste in retrospect.**

Caste idealism is deeply ingrained in the ancient Hindu principles, practices and philosophy from the times of Manu, the religion itself being an ethnical one called Brahminism built up by the brilliant mental resources of top grade caste born Brahmins based on non defilement, consanguinity and commensurality. Those Hindu sages who abandoned this religion because of their distaste for the caste system ingrained in Hinduism were however powerless to eradicate it from either Hinduism or from their own newly found religions.

In modern times Mahatma Gandhi, with the Harijan movement and inspite of the forceful sway he had with the masses was not able to do much other than to facilitate temple entry to the Harijans. Dravidian caste system is different in being based on occupation and individual inclination. Vellalas are credited with nobility of nature, dignity of manners and honest dealings with others but these niceties are vitiated by certain other factors.

In Jaffna the caste system is working in general in a satisfactory manner, with the co-operation and consent and to a small extent on sufferance in veneration of ancient traditions. Trouble spot lies only within the Vellala fold itself.

One Vellala pronounes himself as superior to all other Vellalas and vice versa, and there are no arbitrators. His other fault is hunger for power and overlordship ending in jealousies, squabbles, rivalries and factions. Another point for comment is their love for public display of casteism in action and conversation. The writer has a youthful impression of a wedding banquet to which he was invited to represent his father. The "chembu" of water to start the feast was given first to a respectable elrderly relative of the host. This was taken as an affront to the self importance of another elder and he got up from his seat aud walked away publicly in the presence of the other guests, his clan following him hastily in Indian file. A

wedding is a grand occasion to pay off old grudges, or to start new bones of contention. Another propensity of a Vellala is to nickname down other Vellalas, sometimes resulting in their ruin. For example a Vellala had tied a donkey in his compound for a period for some reason or other. That Vellala became a donkey Vellala, his house was called donkey house, and a decade hence his village assumed the name of donkey corner. In the same way if a man sold eggs, fowls, or milk etc out of economic necessity he became an eggman, fowl seller, or milk vendor Vellala, if an oil mill was seen in a Vellala compound he became a Sandar. On the other hand at the present time, if a low grade Vellala girl had a fat dowry or a man in the same low grade had education and a secure appointment in government service, the elders threw all their ideas of caste to the limbo of forgotten things and the marriage is consummated with all eclat. In this way there are several stratifications and degradations within the Vellala fold so that in one family, there are at present fine caste distinctions among the son-in-laws and daughter-in-laws. The policy of the Dutch government were two; one was to propagate Irrepremathu sathiyavetham (Dutch reformed Christianity) and the other was collection of revenue. One of their methods of getting revenue was sale of the low orders like the Koviars and Pallars as slaves or "sirais" to those whose sole virtue and title to greatness in the caste set up, was the possession of "sirais" in number and kind, rise of a newly upgraded Vellala.

"Sirais", or serfs are presented in modern social functions to show off to the guests the blueness of the blood of the host and hostess. These "sirais" may have been descendants of those who were bought for money by the ancestors from the Dutch, in order to artificially raise their position in the caste society. On the other hand, they may be hirelings paid for the time being.

The presence of "Sirais" in weddings does not therefore certify that the host is necessarily of high rank, although these people are displayed in functions to stress this point.



## People.

### Vanniars.

The first batch of 51 families of Vanniars along with their seven chieftains came from Pandya coasts on the invitation of Kulakkoddan in c. 439 for the noble purpose of cultivating the land at Tambalagamam. They were experts in agriculture and known also as Palli in S. India, who claimed to be Kshatriyas. These Vanniars increased in number and populated the Vanni district between Kalpitya and Punakari in the west, Kottiyar and Mullaitivu in the east. Vanni became the land of Pillayars and Ayanars, tank and temple ruins, elephants, parangi and malaria.

### Clans.

The headquarters of the Vanniars were at Omanti, Mullaitivu, Tambalagamam, Kalpitya and Punakari the latter under Pandara Vannia. One of their great principalities was Panakamam in Mannar district where Nichchinga Senadirayan (1765) and his daughter Katiri Nachchan i held sway. Don Phillip Nallamappan and his son Gasper Nichchinga Senadirayan were masters of the hunt at Punakari. The Adigars were non-Vanniar chieftains created by the Dutch to force the Vanniars to procure the elephants which these people neglected to give. During Dutch times Saravanamuttu Mudaliar who built the Tholpuram Amman kovil was chief magistrate of Valigamam, while his brother Shanmuga Nayaka Mudaliar was the head of the land registry office at the Jaffna Kachcheri. Punnya Nachchy built a madam at Chidambaram and gave to it her name. Nallamappan Vannya was arrested in 1790 by the Dutch for treason and imprisoned. Vaithilinga Chettiar of Vannarponnai secured his release after paying a fine. This Vannya showed his gratitude by supplying him all the palmyrah timber to build the Vannarponnai Sivan temple bequeathing also at Punakari, land for its maintenance.

## Life of Vanniars.

They lived in straw thatched houses and when some one died they abandoned their house for new ones. No wedding can be completed without the presence of the dhoby and barber, a tali is worn round the bride's neck and a piece of cloth given as "kurai" while the bridegroom received a buffalo as his dowry. The chieftains kept up their royal dignity and would not attend the Dutch durbars in Jaffna unless the invitation was accompanied with tom-toms. They were a turbulent people and to keep them in good behaviour the Dutch always held a Vanniar chieftain in the Jaffna fort as a hostage changing him every three months for a new one. He owned arable land which was his kingdom and he cannot be persuaded to work for hire. They were a hospitable, conservative and agricultural race. Men wore earrings but not of gold for fear of being stolen. They lived like the Tamils and "Thesavalamai" was introduced to them by the Dutch. 10 thousand Jaffna Tamils used to migrate to the Vanni temporarily, during the agricultural season to earn by helping the Vanniars in their cultivation. They intermarried with the high caste Saivite families of Araly, Moolai, Chullipuram, Tholpuram, Navaly, Chankanai, K o p a y, Irupalai, Tellipalai, Maravanpulam, Udupidy and Koilkandy.

## Mullaitivu.

This Vanni district was peacefully colonised in the latter part of the 18th century by a large number of Tamils from the Jaffna peninsula, particularly from the villages of Alaveddy, Uduppidy and Navaly. (With acknowledgment from "Vanni and the Vanniyas" C. S. Navaratnam).

## Batticaloa people.

Rikloff Van Goens the Dutch governor wrote in 1675, since all the inhabitants of Batticaloa in custom, religion, origin and other characteristics together with those of Jaffnapatnam, Kottiyar and westward right over to Calpentyn have been from the remotest times and are still now Malabars divided into their tribes and very unwilling to mix up with the Sinhalese, Veddas and other outsiders, the latter are also loathe to mix



with these people, and they are to be considered no otherwise than they form with those of Jaffnapatnam and Kottiyar as a people separated from the Sinhalese and have till now remained practically within this freedom."

### **Sonakars of Jaffna.**

Sonakars came to Jaffna during the Dutch times from Kayalpattanam etc and settled down in south Mirusuvil which name they changed to Usan. They were originally pure Tamils of south India by race converted to Islam by one Santhachchaivu. They traded from fair to fair at Mirusuvil, Chavakkacheri, Kodigamam and Elluthumaduval. From Usan they migrated to Nallur where their presence was not welcome to the Hindu inhabitants of this holy city. By different stratagems of the Hindus they were forced to leave Nallur extracting a pact from the Hindus to be allowed to come back to Nallur for the purpose of worship any time they liked even if a new Hindu temple was put up. They went and settled down in east Navanturai round Periakadai and Moor street whose inhabitants they are today.

### **Colombo Chetties.**

They are a branch of the Tamil race who came in the middle of the 16th century from Tinnevely, a place different from the origin of the Jaffna Tamils. They belonged to a subdivision of the V a i s y a caste. They have had trading connection with Ceylon earlier.

The women did not come with them as it was against their caste to do so. The men married among high caste local women and settled down at Colombo, Thoppu and Munneswaram where they settled down and kept up their national religion, dress, custom, language and caste. They came to Ceylon probably as Indian Catholics, this religion saving them from Portuguesc persecution. Owing to a famine in their country a second wave of Chetties came about the end of the 16th century, this time with their wives and daughters who married among the former set of Chetties. As Catholics, the Chetties withstood firmly the persecution of the Dutch for 150 years. Alli Arasani daughter of a king of Pandu had a number of Paravas to fish pearls (247 A. D).

Virarasan Chetty of Madura was a wealthy man and the only Hindu who was in a boat with several Paravas. When the ship was wrecked off the shores of Ceylon and they landed at Kuthiramalai, Silavathurai and Chilaw, where under the auspices of the wealthy Chetty they built these cities. He finally went to Chettikulam which name was given after him. This Chetty was probably not a Colombo but an ordinary Chetty.

### **Yalpana people 300 years ago.**

Rev: Philippus Baldaeus was a Christian prelate of Jaffna for seven years (1658-1665) and the military chaplain to Van-Goens the Dutch governor. He accompanied the latter's expedition from Mannar to Nagapattanam in 1658 and Malabar in 1661 against the Portuguese. He introduced in 1658 Irreppramathu Sathiavetham (Dutch reformed Christianity) in place of Sathiavetham (the Catholic religion) at Tellipalai which was his first centre. Jaffna at that time consisted of 159 villages with 34 churches replacing Portuguese churches with a priest and a church and school in each centre. Travelling across was computed by hours and not by miles. It was 12 hours journey across and 6 hours in vertical distance. He described vividly in his own language a keen observer's account of the Jaffna people, their villages, fauna and flora etc as summarised below. His book was first published in London in 1703 and later in 1747 translated from the Dutch into English.

### **People.**

“The Tamils are endowed by God with good understanding and judgment, sober and neat, clean about their persons, not quarrelsome, great prattlers, know how to use their tongue and superstitious”.

### **Vellalas.**

“Their cloth hang from the navel and caught up round the legs like a pair of trousers, wore seripou leather soles under their feet neatly fastened with leather straps, leaving the feet almost bare to prevent sweating. A “maddi” is made out of their front cloth at waist in the form of a pouch for betel and areacunut, ola and style, knife and whetting stone”.



## Husbandry.

Cattle, sheep, goats, buffaloes and cows. Good and neat dwellings with large compounds attached to them, with betel creepers, wells to water plants. They are litigious, law for every trifle, jealous people, for jabbering, arguing, wrangling no equal, their fondness for profligacy ended in failure of conjugal consummation. They used to complain to him about this malady.

## Castes.

“**Cheviars** at Chundikuli bad listeners to the gospel, wood cutters, water carriers and palanquin bearers. There were Paravas (fishers), Chettis, arch and cunning people, dealers in piece goods who knew to earn their coin. There were smart artisans and clever craftsmen dealing in ivory, gold and silver wares, jewels, ebony, also doctors, lawyers, weavers and dyers”.

**Nalavars.** Toddy tappers who get stone drunk, nasty and dark people who smelt at a distance.

**Pariahs.** disagreeable, dirty, despised and wild people, who ate mice and rats and bowed towards earth. They behave as if the husbands were of a separate caste, who ate alone away from their wives. Lawyers are Mudaliars acquainted with local laws. They harangued for half an hour and yet not begun their case. People of Chavakkacheri, Neduntivu (Delft), Vaddukodai, Myllidy, Pandatheripu and Chankanai, were good listeners of the gospel while Nallur, Vannarponai, Manipay, Chundikuly, Atchuvally etc were indifferent to Christianity.

**Chankanai.** Grapes, coconuts, sweet potatoes, Portuguese fig trees and bananas.

**Manipay.** Pagoda (Pillayar temple) with a tank in front of the church, indifferent to Christianity and a malicious sort of people, Maddapallis.

**Vannarponai.** Vannans (washermen).

**Nallur.** Pagoda, people wore holy ashes and beads. Some are cloth dyers from Coromandal coast.

**Atchuvely.** Apes and monkeys.

**Varani.** Water melons and lemons.

**Mattuvel.** Pagoda, peacocks and elephants.

**Point Pedro.** Callangs woman dance, blowing a wonderful sound into earthen pots.

**Pungudutivu.** Tall men.

**Nainativu.** Jackals.

**Neduntivu.** Cows, poor people, Dutch converts, schools etc. There were Christian establishments in all the 4 districts, Vallegamam, Vadamarachi, Thenmarachi and Patchilapalli.

The tamarind tree at Point Pedro under whose shade the priest preached was blown off by a gale in 1956.

His book "Great Island of Ceylon" was translated into English in 1960 from the Dutch language by Pieter Brohier, from which acknowledgingly the above information was gathered.

### **Sri-la-Sri- Arumuga Navalar (1822-1879. 57 years).**

Head of the Saiva Tamil renaissance in Jaffna. A prophet is not honoured in his own country and the writer knew very little about him, having heard only of Navalar road in Jaffna, Navalar kottam (printing press) and Navalar schools. He obtained this information from a Sunday magazine page of the "Madras Hindu" of 1962. The title of Navalar was conferred on him later by the head of the Thiruvaduthurai mutt in recognition of his oratorical gifts.

He was born at the historic city of Nallur on 15th December 1822, youngest son of one Kardar, a Karkarathar Vellala who was himself a government officer and Tamil scholar. He studied



Tamil at the feet of two pandits. Navalar's Tamil scholarship attracted the attention of Rev. Percival, of the Wesleyan mission, the first principal of Central College. He translated the Bible on Percival's instruction with perfection. In the course of this undertaking he obtained an insight into the Christian religion, In the same way Ram Mohan Roy and Keshab Chandra Sen, the founders of the Brahma Samaj and Prathina Samaj and others of the Calcutta school studied the bible and when they were at the brink of conversion to Christianity retraced their steps after obtaining an improved revelation and appreciation of the spiritual grandeur of Hindu religion through Christian perspective, Arumuga Navalar returned to his own religion with greater fervour and began preaching the greatness of Saiyism and Saiva Siddhanta philosophy. He organised a series of lectures on Saivism at the Sivan temple of Vannarponnai in 1847. He had to leave the Christian school on this account and founded Navalar schools in Jaffna, Madras and Chidambaram and also established a printing press in Jaffna. He was the founder of modern Tamil prose which was distinguished by the qualities of clarity and freedom from verbiage. He wrote several commentaries on religious works like Kandapuram, Mahabharata, Thirukovayar of Manikkavachakar etc, author of four graded text books for children known as Balapadal giving short accounts of Tamil culture and traditions, a distinguished Tamil and Sanskrit scholar, father of modern Tamil prose, a great Saivite religious preacher and reformer, orator and educationist, greatest Hindu son of Jaffna.

# XVI

## EPILOGUE.

### (A) HINDUISM.

The word "Hindu" is derived from the Sanskrit word "Sindhu" the name of the Sapta-Sindhu region (Indus valley area of seven rivers). Two races interfered with this name. The Persians the western neighbours of India had no "S" in their alphabet and therefore changed the "S" to "H", and called Sindhu as Hindu (Hindustan). The Greeks who came in contact later with this part of the country, finding it difficult to pronounce the "H" conveniently dropped this letter and called the country Indu (India). A religious significance is also attached to the word "Indu". The meaning of "Indu" is crescent, and Aryavarsha was crescent shaped like the moon on Siva's brow or the crescent shaped Siva's bow. Therefore Aryavarsha, the land of the crescent moon was called Hindu. Before the recognition of two additional tributaries of the Indus, this land was called Punjab, (land of five rivers), the land of the Panchajanas, the first five Aryan tribes who entered India from outside. Every bend of a river or a crescent shaped hill scarp was a symbol of this holy land, a place propitious for vedic sacrifice or fit for meditation and hermitage. Hinduism is a house of many mansions, a structure with many facets with differing significances, a growing tree with many cultures and concepts of worship with unity of one religious assumption, oldest living faith, the work of many hands through the centuries with no single founder. Ethnic protected from the profanities of strangers by the exclusiveness of casteism and Indian veneration for ancient thought and ancestral traditions. It is a collective force of seer intuitions, ocean of mystic knowledge into which all religious ideas flow, confluence of many thought currents. No Brahmin ever thought of converting others to his national religion (Blavatsky) nor any Hindu quarrels nowadays with any other religion for if you do, you go backward to brute and not Godward. (Vivekananda). Tolerance of other religions is part of its essence. It is the mother of the Buddhist,



Jaina and Sikh religions. Lord Krishna pronounced in the Bhagavadgita **“I welcome those for the paths men take from every side is mine”**. Hinduism is a mixture of dharma (ethical idealism) and religion, the goal of life in this world is (1) dharma and harmless enjoyment of life with freedom of thought and worship and (2) in the next Moksha or Mukthi which means freedom from bondage of this world and attainment of oneness with the Supreme God. Hindu is a person who believes in a most marvellous infinite power from which every thing had come, in which every thing lives, and to which every thing in the end returns. Hinduism supports freedom of spirit in this world and the next. To attain the above two ends in life, five paths are prescribed by the ancient sages.

(1) Carya marga, altruistic deeds like charity, social service and temple welfare works etc.

(2) Karma or Kriya marga, adoration of God in images with rituals.

(3) Yoga marga, vision of God and revelation from God through disciplined meditation.

(4) Jnana marga, path of knowledge i. e. study of scriptures, philosophy etc.

(5) Bhakti marga, a time saving short cut for the busy man in a simplified form, single minded loving adoration of God.

These five may overlap each other.

There are two kinds of knowledge. (a) “Sruti, ipsissima verba, very word of God, of non-human character therefore infallible revelation, intuition or divinely inspired wisdom like the Vedas, eternal themselves, themselves authority and no other authority, never created, no beginning or end, thought existed and seers discovered it” (Vivekananda). Siva agamas or words of Siva also belong to Sruti.

(b) Smrti of human origin, is heard and remembered, like the epics and puranas subordinate to the vedas, traditionally acquired training and experience with reasoned knowledge.

This religion provides for “the spiritual needs of all and sundry, humblest to the highest, with hospitality to all creeds with an underlining unity amidst a bewildering variety of castes and subcastes, cultures, forms of worship etc”. Vivekananda says that man cannot live without sects. There are 20 Vaisnavite sects, 10 Saivite and five Sakhta sects, with an ultimate belief in one God symbolised by many images, transferring man’s many moods and attributes to his deity to make worship easier. Man cannot conceive of god, without giving him, name and form.

Explanation of Hinduism is possible only for a people of like frame of mind. There are six systems of philosophy with commentaries on commentaries, glosses etc, The bedrock of Hinduism with its ritualism and philosophy is Vedantham, where polytheism gives way to a monotheistic I m p e r s o n a l God. V e d a n t h a m embraces dualism, monism, Saivism, Bhaktism, Sakhtism, Ganapathy etc. (Vivekananda). The philosophy of the Upanishads, where different souls seek to get absorbed and become one with the universal spirit is itself an expression of the brotherhood of man, with the divinity of man and humanity of God approaching each other at the same level. The undying gratitude of all people of India and beyond, go to the mighty seers of the vedas, the Sanskrit metaphysicians and theologicians who attained such grandeur of thought and ideal conception of deities and their offspring man, and who brought their deities from their original homeland, composed songs for them in the Sapta-Sindhu area and elaborated the Vedanta philosophy on the banks of the Ganges and the tapovanas of the Gangetic forest in the east. The Greeks, Bacterians, Scythians, Parthians, Kushans and Huns who had poured through the N. W. gates from the central Asian plains absorbed Hinduism or Buddhism and the culture of the land of their adoption, married the local women and assumed Hindu names with the suffixes, Varmans and Dhattas.



The two chief people who had contributed to the composition of the Hindu religion are the Indo-aryans and the ancient Dravidians (Proto-Australoids and Proto-Dravidians). The mixture of Aryan and Dravidian beliefs, worship and practice, the confluence of the Nigama (Vedas) and Agama (religion with idols) principles, the fusion of the vedic and puranic religions form the common golden amalgam known as the Hindu religion.

### **Common pantheon of the Dravida and Aryan people.**

(1) Dravidian Siva, Pillar of fire, greatest power that permeates the universe, creative fructifying principle, is the most ancient of the Hindu pantheon. His antiquity goes back to the Lemurian continent which subsided under the Indian ocean many milleniums ago. When most of the Siva agamas met a watery grave, those that escaped were retranslated into Tamil from Sanskrit.

(2) Incarnation of Siva. The north Dravidians, who lived in the Punjab before the arrival of the Aryans had a deity called "Sendu Bir" the whistling God, whose voice announced the approach of an oncoming storm, who in his course stole crops, burned houses, produced madness among the people over whom it blew, malignant and immoral, an incarnation of Siva the Terrible. This storm God Siva (red), chembu (copper coloured of the Dravidians was indentified with the vedic storm God Rudra, and transported by the Aryans to Mt Kailasa in the Himalayas as their hill deity Siva, representing this snow crowned mountain.

(3) Refer Siva, in his various forms in Indus-Valley civilisation.

(4) Parvathy or Durgba. (Greek - Trqss) of the Mediterranean Dravidians, the Earth Goddess whom the Dravidians brought to India from Crete, became the Aryan fair daughter of the Himalayas, Parvathy, Spring Goddess or Goddess of fair weather, who was made the bride of Siva.

Going a little deeper the Aryans came to India only with celestial and aerial male gods. The Dravidians worshipped the Mother Goddess. The terrestrial region seems to be a later addition to the vedic pantheon after the Aryans had sufficiently mixed up with the north Dravidians, Dravida Parvati took a seat in the terrestrial region as Prithiviti, goddess of mother earth, while Ganapati was brought to this same region without any change in name and attributes as Lord of prayer and wisdom. Subrahmanya went to the assistance of an Aryan Brahmin Parasurama in the conquest of a Dravidian country, while Karthekeya was the guardian of the northern gates of all cities, villages and houses of the 1st Aryan empire of Chandra-Gupta.

(5) Sri, (beauty and love). The Aryan Goddess of corn and harvest, wealth and well being, is the Dravidian Gajalakshimi, consort of Vishnu, transported to Himalayas as the Aryan Goddess of the "break of the day" over Himalayan peaks.

(6) Vishnu. A minor vedic sun God, quick moving sun of three wide steps, became Vishnu (Vin in Tamil blue sky), a dark God of the Dravidians opposed to vedic rites and enemy of the Aryan national leader Indra, was shifted by the Aryans to Mt Meru in the Himalayas region as hill God Lingam (Dravidian).

(7) Hanuman with jaws, Dravidian became the door keeper of Aryan avatar Rama. The exchange of the Dravidian and Aryan gods into their respective pantheons brought about an indistinguishable and inseparable fusion of the religious conceptions of the two races.

### **Compromise of the two forms of worship, Puja and Yagna.**

All Indian temple rites of today are derived from the Tamil word "pu" (flower) chey (to do) puja same as pushmakarma, a Dravidian ahimsa ritual, a vegetarian ceremonial without blood letting, where the offerings consist of only flowers,



vegetables, fruits, leaves and water. Puja (pusu) had another meaning, to smear sandal paste, vermillion or holy ash. Puja has taken the place of Yagna (Pasmakarma) sacrifice with destruction of an animal, a non ahimsa cult. Puja got its charter from Lord Krishna in Bhagavatgita **‘If any one whose soul is disciplined offers me in devotion a flower, a fruit, leaf or water I receive that’**. The acceptance of the Dravidian form of worship meant also the Aryan acceptance of the Dravidian conception of deities and mythology. The Dravidian warp and the Aryan weft which gave strength to the common texture of Hinduism is now an inseparable and indistinguishable bond. The Aryan gods retreated before the advance of the Personal Puranic gods, Siva and Vishnu. Indra retreated back in the sky as a minor God losing his shine. Varuna lost his power becoming a drudge God of the ocean. The anti-Brahmanic campaign of the Kshatriyas of the Upanishad period and the anti-vedic doctrines of Mahavira and Buddha (6 B. C.) were very much responsible for the gradual effeteness of Brahmanism and its gods, while Buddhism and Jainism in the south were later on made obsolete by the Alvars, Nayanars and Acharyas whereby Siva and Vishnu worship was firmly established all over India.

When north India was distracted by the Muhammadan irruptions, all religious leaders were born in S. I. and it was the intellect of the south which really governed India at this period, (Vivekananda). Ramananda was the final bridge maker between the south and the north with the flow of beliefs, being from south to north (14th century). One of the remarkable features of Indian civilisation is the tremendous vitality of Hinduism which stood and survived the ferocity of the Huns and Afgho-Turks; this was only possible because of the unfailing reservoir of faith and devotion of the common people through the ideals of the puranas, epics etc. When the Grama Devatas (village gods) were robbed of their images and jewels taken away by foreign invaders, the Grama Devata became the Grihya Devata (God of the house). When the home was rased to the ground in the wake of an invasion, the Grihya Devata retired as I s h t h a D e v a t a to the shrine of one's loving heart which was indestructible. Thus was Hinduism preserved up to the British period.

There were many exchanges of the religious ideals and practices between the Aryans and Dravidians. The vedic foundation of Hindu religion, along with Vedanta philosophy and many ceremonials like Srauta (grand sacrifices) and (domestic rites) were the precious Aryan gifts to the Dravidians, while the Dravidians compensated them in turn with:- (1) The Bhakti Cult with temple institutions and deities in the form of personal gods in images of Vishnu, Siva etc. (2) Puja service. (3) Ahimsa cult. (4) Pilgrimage to sacred bathing places, replacing the altar. (5) Renunciation and ascetism. The two racial religions, vedic and puranic merged to become the one religion of Hinduism. "It was by spiritual rather than by physical ties Aryans and non-Aryans were gradually bound together into a political entity with one abiding sense of nationality, non-Aryans retaining their language and social customs" (E. B. Havell).

### **Position of Hinduism in the modern world.**

Here is an opinion of a foreign visitor to India on the role of Hinduism on the state. Koji Saishu, a journalist and a member of a Japanese Academic mission to India in 1962 holding the general Japanese opinion that Hinduism was the main obstacle to the modernisation of India, made another discovery, "how a vast stretch of land with different races and languages, customs and manners each alien and foreign to each other as between different nations and countries, could emerge as a single political entity as a nation. He pronounces that it was Hindu religion that forged these great diversities into one unity. If Hinduism is done away with as an expediency in order to accelerate the country's development effort, India as a single political entity will disintegrate and give place to a multiple number of small countries, hostile to one another". Hinduism has to stay as a strong basic contributing factor to the viability of India.

The Aryans wanted rain to nourish pasture for the cattle that gave them milk food. They looked up into heaven and discovered Indra whom they made their national God. Indra thundered and burst out through lightning into showers of



rain, ambrosia of life according to Thirukural. Gods were therefore discovered out of economic or food necessity, without rain there cannot be worship of gods and nourishment to vegetation. This was the first point in the structure of Hinduism. They now wanted more males to cultivate the lands and fight their enemies. They prayed for sons and more sons and ten sons. This was the second point in Hinduism. With procurement of food and security of life assured, they started leisurely meditation on their surroundings, on nature and natural phenomena of the world, the cause and purpose of creation and result of creation. This was philosophy, their third and final point in Hinduism. The four ends of man according to Hinduism are (1) kama, love, desire, pleasure and relaxation within righteous bounds. (2) Artha, power and material prosperity. (3) Dharma, ethical life. (4) Moksha, liberation from worldly sins. Other aims of life were duties to God, dead ancestors and living beings. Attendance of the funeral of a known person is not merely a social obligation, but also a religious duty earning merit.

### **Hinduism and modern life.**

Hinduism is not a sanctimonious cat and goes as far as to state "even falsehood may be brought under the class of truth speaking if free from fault, if it can produce some good to others" (Tirukural). Hindu dharma provides bold decisions and straight forward answers on doubtful matters. The line of reasoning is the same every time, the examination of the merits of a case, the circumstances in which a problem was wrapped up, side by side with comparisons of antecedents and alternatives.

### **Drinking**

Spirit drinks are permitted for relaxation, enjoyment, or as a reward after hard work, as a stimulant of thought and imagination when taken within the limits of moral inhibition. The first founders of our religion danced and revelled and under stimulation of soma drink produced beautiful vedic hymns in praise of gods. They worshipped the Soma God and dedicated a chapter in R. V, to Him.

When they missed the sight of the soma plant during their eastern trek, they brewed beer (sura) out of barley.

### **Gambling.**

Gambling is allowed for excitement and expectant joy provided it does not become a habit or occupation. Dharmar, a model of virtue in M. B, gambled and lost his wife. A chapter in the R. V. is devoted to lamentations on gambling.

### **Meat Eating.**

Radhakrishnan himself a vegetarian, says that flesh eating is allowed though vegetarianism is preferred, killing animals for pleasure (hunting) is not tolerated.

Most Hindus are born meat eaters and can continue to do so without apologies to anyone. That man is born with the birth right to eat flesh is discussed below. Visiting temples after eating flesh is unbecoming as there is an element of defilement and odour in flesh, also the stimulating effect of meat on the organs of the body is not conducive to "dhyana". Meat supplies cheap protein balance to a necessary mixed diet. The vedic Brahmins before the period of moral rearmament with the ahimsa cult, offered blood and flesh to their gods and what was good for the gods were good for themselves, and they cooked and ate meat. J. C. Bose discovered sensory organs in vegetable life, which meant that vegetable plants possessed emotions and any object with emotions had life. The difference between animal and vegetable life was that the former expressed pain at injury with a cry, while the latter did not or could not express its feelings. The link between the human kind who had lost his wagging tail through evolution and his ancestor the tailed ape is an apeman (Homo Erectus). According to one school of thought, the apeman is credited with a special partiality to eat his own species, apes and monkeys. It was when flesh became short supply that he resorted to his second choice, vegetables. Man is a carnivorous animal, a man eater in early barbarian times who also sacrificed man (Meriah). Evolution of man from the ape has now been accepted as a scientific fact by anatomical, embryological and microbiological investigations of the human body as already explained in chapter 6 of part I.



Man however persisted in this present world life with tail traits, himself a producer of sperms with tails for procreation and also had a tail in his fourth week of development in the womb. In the same way that these tail habits were transmitted into his present life, the carnivorous nature of the apeman also was inherited. Man is therefore by right of birth and instinct (animal wisdom), a gift of god, endowed with carnivorous qualities. Man's first duty according to nature and his religion is to sustain his life under adverse circumstances. With shortage of food and expanding population, man's principal aim should be to maintain his life by throwing his nets wide in the ocean and collect live products of the sea as edible food etc. Hindu ethics meet with two other new problems (1) use of the Atom Bomb. (2) Birth control.

### **1. Atom Bombs.**

Atom bombs may be used even as an offensive weapon for defensive purposes when a country is in near peril of destruction. Two atom bombs had already been used as a surprise attack against Japan, which event teaches us some lessons. These two bombs were used at a time when the allies were comfortably winning the war against Japan, Germany out of the way, and a new foe Russia battering away the Japanese armies in the Chinese mainland. Burma, Philippines and the southern Japanese naval and air island outposts were recaptured. The plea put forward was that the bombs were used to shorten the war and save military lives. The bombs destroyed hundred thousands of helpless civilians, women and children and as many were maimed. They could have continued their conventional war or frightened Japan to quick surrender by demonstrating the bomb's destructibility by dropping it on a selected 'Nevada desert' on the Japanese mainland.

### **(2) Birth control.**

Birth control has become a family as well as a national problem. A young rich lady with one or two children may consult a doctor to escape the burden of further motherhood in order to enjoy the sweets of life. Such request can never be tolerated. Another example is narrated here. A woman with her husband came recently to the writer's consultation chamber with a child, ostensibly for treatment of the latter for a minor ailment. That over, the woman unfolded her own troubles in a flurried manner.

She had conceived two months. This calamity was obsessing her, this was her only painful thought she said, while she was cooking in the kitchen, sweeping the floor or lying at rest after work, and wished for some drug to relieve her of this worry. She was 35 years old, had six children and that their family resources were just sufficient for the feeding of only three children. Apart from the morality and legality of this case, there are no known drugs that are certain of producing abortion. If used and unsuccessful, the chances of the drugs destroying a part of the foetus, resulting in the birth of a deformed child with the absence of a part of the ear, or with a hairlip or muteness were there. The writer advised her to forget all about this pregnancy in view of the above dangers, and make preparation for her future bearable period of 8 years. She must get advice from birth control clinics or seek sterilization which are commendable under these circumstances. The writer felt however that she was not satisfied with this advice as it did not give the immediate relief she sought after. Birth control however is morally a highly controversial subject as it produces desecration of nature.

### **Resume.**

Hinduism was formed by primitive elements from different sources which flowed at antiquity from outside India along with the immigrants from the west and developed in Indian soil to full maturity. There were three phases in the long history of Hinduism  
1. Prevedic 2. Vedic. 3. Post Vedic or Puranic.

1. Prevedic religion is the admixture of the beliefs arising from the fusion of the proto-Dravidians, greater part of Australoids and a small amount of Negroids, what is now known as the Dravidian race. The proto-Dravidians came from Crete and Asia Minor with their "Mediterranean or Aegean religion", worship of the great Mother-Goddess, Trqss (Greek) or Durgha, Siva and Sakhti in the phallic or fertility cult, snake and bull, devadases and fire-walking cult, with the philosophy of reincarnation and life-essence principle or soul-matter theory.



2. The Indo-Aryans came from Iran with Indra and Varuna in their memory and blood at the altar as medium of communication between man and God and evolved out the Vedic religion in the Indus region.

3. Puranic religion, where the older gods triumphed over Indra, (Hutton), Ahimsa or vegetable cult was inducted into puja rites with offering of flowers, fruits, leaves and water in place of blood. Images of Sumerian origin took the place of blood as medium of communication with God. This in short is present Hinduism. Hinduism is pantheism a "spiritual" religion with a message of hope where the ultimate goal is the reunion of the spirit of man with the spirit of God.

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## XVII

### (B) CULTURE.

The word culture was first introduced into the English language by Francis Bacon in the 16th century giving a meaning "dignity of mind". Scholars who are specialists in the study of culture have a feeling of understanding its values in terms of culture characteristics, culture complex, culture consciousness etc, while revealing their failure in assigning to it an exact meaning, inspite of philosophical investigation with logical methods, because culture is a conglomeration of many things of different times and climes. The largest international dictionary states that culture is growth or cultivation (of the soil). The British Encyclopaedia is silent on culture. A pocket dictionary comes nearer its meaning when it says culture is "elevation of mind", culture is training or discipline by which man's moral and intellectual nature is elevated. To quote T. S. Elliot, culture, civilisation and religion are three unknowable terms. According to Brahmanism it is enlightenment of the mind for realisation of God. The writer first came across the word culture and more important still, culture medium in the bacteriology laboratory where microbes from human blood were cultured or grown for diagnosis of diseases. Few germs are stabbed into what is called a glass plate of culture medium made up of glucose, agar or broth which served as food for the growth of microbes and their reproduction by self division. In a few hours beautiful colonies of millions of them are seen in circular patches or straight lines according to the character of life of the bacteria. From this analogy one will find.

(1) Culture is a moving and changing process, a dynamic force in the same way a photoflash of a fast moving train does not give an accurate picture at a predetermined location, so is the difficulty of representation of culture.

(2) Culture has no composite form or shape; it is a coming together of different sets of values according to varying circumstances, geographical, ethnological, linguistic and religious.



(3) Culture is based on the hedonistic values of pleasure and happiness, in imitation of beauty. The stress of present day circumstances in the world with increasing population had given it now, a new serious role as a utility instrument of life tending to individual self perfection, truth, goodness and freedom to realise this without end.

(4) A fallacy lies in the confusional identification of culture with its external manifestation or byproducts. Culture is dealt with in this book as an expression of the behaviour of mankind, man's relationship to units of his environment; no comparative study of fine arts, painting, sculpture etc are entered into, the latter being only byproducts or general manifestation of culture.

### **Culture Media.**

As with bacterial culture media, human culture requires media for its healthy growth and expansion. They are:-

(a) **A social group.** "Human beings act and think as they do, for no other reason than that they have picked up such a behaviour and thought from some social group such as their churches or temples, parties, nation or race." Culture is a phenomenon with human adaptation to demands of society.

(b) **Language.** For the growth of culture there is no safeguard more reliable than language, if there was no language or literature, the people to whom it belonged will tend to lose their character.

(c) **Religion.** No culture can appear or develop except in relation to religion for the Hindus.

(d) **Democratic idealism.** Carlyle commented that "culture grows to full stature in solitariness" which means individual freedom of thinking and expression. Under an umbrella of regimentation culture gets stunted, distorted or debased.

The most important seat of culture is the mind of man. Its first home is the home of the family with remification of various grades of relationship, between father and mother, their

social relationship with children, relationship among children themselves, mistress and servants and domestic animals e t c.

Queen Elizabeth on her visit to India in 1961 stated "That in India as in Britain, it is the family group that was the vital containing factor in our countries' social structure. Families are the bricks from which all human societies are built. If the bricks are sound "the edifice will endure". The second home is the school. The third and most important centre and spiritual well of culture is the Hindu temple with its architecture, sculptures, image making, purity of body, bathing places, ornaments and vestments for deities, songs, dances and music, craft and art, (imitation of beautiful things real and ideal) art (controlled rhythm) and exposition of rasa (emotion, feeling, flavour and passion). In this way the temple became also an employer in those days of limited society, of artists, painters, sculptors, jewellers, weavers, musicians, florists, choristers and devadases. Exchange of culture from different parts of the country took place through concourse of people at temple festivals. "Culture includes man's relationship to the beauty and glamour of nature, romance of life, creative art, zest for knowledge, love of power in fact all that civilised people value in life, man's relationship to other men, state and God." It prunes down strange quirks of human nature with the twist and dark turn of human mind, chipping off the crude points and oddities of man's behaviour.

### **Culture as a new weapon of salvation of society.**

"New homage to old traditions of a people who were recently freed from colonialism, unsatisfied feeling of not obtaining rapid results from that freedom, poverty and hunger which are at large with a quickly enlarging population has developed in man a feeling of despondency and absurdity of life without a purpose, which kills taste for freedom, eating away man's dignity and ardour in the fight for freedom. When occasions grow from such conditions, dictatorship and loss of freedom creep in. It is at this stage that culture can assert itself by



giving meaning to one's life, guides for living, conveying knowledge, linking up feelings, ideas and acts, ultimately safeguarding tradition in which one feels at home and sees for himself where he stands in this world. Security thus obtained, is half the matter of culture. Man wants novelty, adventure, criticism, rebelliousness of spirit and initiation. If these two aspects of culture are isolated or separated, both become dangerous to man's freedom, the combination and balance of traditions and innovations constitute living culture, the factor that would restore a meaning to human life" (Denis Rougemont, President Berlin Congress 1961).

### **Synthesis of Indian culture.**

Intellectual and aesthetic, spiritual, moral, social economic and political activities of man, come under the wide significance of culture. Indian religion and culture form common Hindu dharma.

### **Hindu Dharma.**

Hindu dharma that percolates through Indian life and thought means in short ethical idealism. It embraces all virtuous activities, morals and manners, religion and religiosity, rights and rites, cults and culture, freedom of thought and expression as shown in acts of meditation, tapas and wandering ascetism. The Dharmasastras, Dance and Drama, cinema themes, epics and puranas were written to preach and propagate dharma. Gods have come down on earth as periodical incarnations of Vishnu, and in the birth of Skanda and activities of Durgha, to safeguard dharma when in peril. Further, victories of dharma over adharma are being celebrated annually in the Deepavali, Dasara, Navaratri and other such Hindu festivals.

"Religion without its cultural habiliments and culture without the elevating influence of religious inspiration will not attain full stature". Religion and cults flowered out of culture during times of stress or inner conflicts. It was with this spiritual and cultural rather than by

physical ties, both non-Aryans and Aryans were gradually bound together into a political unity with an abiding sense of common nationality with a deep thread of unity running through apparent diversity among many. We have a magnificent example of this today when India as one entity raised its unanimous will and voice in defence against Chinese incursion. The moral laws of dharma had been codified into sastras or nitis at different periods of Indian history. (vide. (Part ii — chapter 8)

Finally we conclude with Sir Herbert Risley's observation, "Beneath the manifold diversity of physical and social types, languages, customs and religions which strike the observer in India, there can be still discerned certain underlying uniformity of life from the Himalayas to Cape Comorin, an Indian character, an Indian personality which we cannot resolve into its component parts".

**Civility and manners.** (1) Hospitality is raised to the level of a religious duty. Offers of betel to guests as a mark of welcome and respect is a custom of the pre-Aryan Proto-Australoids who grew betel vine and used them in social life and rituals. This custom had temporarily disappeared during the Sangam age and revived later. Nicolas Pimenta (1594) records that the Naick of Gingee at Chidambaram sprinkled holy water on the king and visitors to drive away evil spirits and sorcery and said, "We marvel you chew not betel, we offer therefore a gift of cloth wrought in gold as our present". He found the Naick lying on a silken carpet leaning on two cushions in a long silk garment with a great chain hanging from his neck. When ambassador Abdur Razzak of Persia interviewed a king of Vijayanagara in 1443, the king commented "Your monarch invite our ambassador and received him to his table, as you and we not eat together, this purse full of gold is the feast we give an ambassador". (2) Ingratitude was a crime punishable under Aryan law. (3) Loyalty is the corner stone of Indian behaviour. Krishna paints it beautifully in the Bhagavatgita; other examples are found in the epics. The great bhakti movement itself is a testament of loyalty to one great God. (4) Arguments of good and bad are more powerful than armament for spiritual survival. (5) Sitting on the ground has



religious basis; you are in close communion with Earth Mother giving reverence to her. Seated on the chair and treading earth with the soles of one's feet is sacrilege against the Mother Goddess the food giver. (6) A visitor who says goodbye is accompanied to the gate by the host walking seven steps (saptapadi) with him as a mark of respect. Karikal the Chola king of the Sangam age observed saptapadi. When king Devaraya of Vijayanagara empire intentionally omitted this mark of etiquette to slight Firoz, a Bahmani sultan, the latter bore this grudge when invading the Vijayanagara empire later.

### **Purity of food and manners.**

Marco Polo the Venetian traveller (1293) gives an interesting account of south Indian food habits. Pearl divers of the Pandya country used magic spells to drive away the shark demon. A weakness of Indian custom is a sparsity of dress, heavy ornamentation of the body which went on from I. V. history to the present time. This spareness of dress must have been shocking to one like Marco-Polo who when he returned home, changed his dinner jackets between the courses of his dinner. Ornament is a treasury to raise debts by pawns. Marco-Polo comments that the Pandyan king was as bare as his subjects in dress but wore a magnificent necklace of 108 large pearls and rubies and other jewels, worth a ransom of a city. The king at this part of the country had 1500 wives and many children. People were all exclusively vegetarians (ahimsats). Speaking of their extreme cleanliness, they rubbed mud walls of their houses with cow dung to keep the place clean and free from vermin, burnt cow dung is said to be antiseptic and antivermin. Each person had a separate beaker from which he spouted liquid into his throat, a great distance from his lips, not to soil the beaker with his saliva. They bathed twice a day and washed their dirty linen as many times. They took their food seated down with their fingers from a clean palm leaf.

The above description is an interesting comparison with the modern table manners of the western style which represent the acme of western culture with neatness and smartness, cleanliness and floral enchantment noted by an easterner at the first sight of such a table. An uninitiated would be taken aback by the bewildering array of shining eating instruments and glittering utensils which hid the presence of food. Special techniques are required for the manipulation of these implements and new adjustments had to be made to follow up the order of arrangement. A click of the tongue or a clank of a spoon or fork might touch somebody's pique. Talk in the table must be measured with niceties, prudence and elegance while the chunk of meat in the mouth must be chewed without a hiss. A dinner is raised to the standard of a Brahmanical ritualism with its puzzles and details. If one is not in the right frame of mind, the whole thing is an ordeal while the burden on one's body with heavy woolen dinner jackets and starch shirt fronts, collars and cuffs may appear drollery in a tropical climate. These manners did not sprout out overnight but was a gradual process of years. In the 14th c, the French who were connoisseurs of dinner formalities, ate with three fingers, had no forks and employed 2 or 3 knives for a whole party. As late as 1695 they had one spoon for each person but shared a common glass for drinking purposes.

### **General character of Indian people.**

Al Idrisi (11th c) an Arab historian who came to India with the early Arabs described the Indians as naturally inclined to justice, never departed from it in their actions. Their good faith, honesty, fidelity to their engagements are well known and they are so famous for these qualities that people flocked to their country. This is also the opinion of Marco-Polo, Hieun Tsiang the Chinese pilgrim, and other travellers all of different nationalities. Koja Saishu a member of a Japanese academic mission in 1962 describing the people spoke highly of their "kindness, hospitality and no promise broken, no one was cheated, and nothing was stolen, all contrary to what they had been warned in Japan".

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# ERRATA

Corrected word	Page	Line	Corrected word	Page	Line
Ectoderm	3	16	Conjured up		
add:—"is that everything			images	37	35
came by itself."	5	19	Demonolatry	41	3
"is" for "are"	9	5	A. D. 2	46	12
Manifestation	9	12	Planets	47	8
Beautiful	11	35	Pandya country	47	16
Tribes	13	24	Relics	47	34
Ethnology	15	11	of Badami	47	37
I.V.(IndusValley)	15	12	Chalukyas	48	5
Autochthones	15	19	Hinduism	48	28
Dravidian	17	33	of	54	32
Developed	18	7	Mixed	56	13
Their	18	25	Became	59	28
Polynesia	18	30	of	59	34
Military	19	16	Mind	59	37
Coiffeure	22	27	Neighbours	60	14
Pieces	22	37	Latter's	62	25
Cockle	22	31	of	62	28
Rhinoceros	23	35	Aryans	63	15
Calcolithic	24	26	Afraid	63	22
Their	25	3	Valiant	63	24
Damp-proof	28	11	Dragon	63	26
Bhrigus	29	16	Undeiled	65	10
M.B. (Maha-			Them Than	66	4
baratha)	31	19	Guide	66	5
Should	32	8	Carries	67	25
The subjects	32	24	Accompanied	67	28
"Facts" for			Yayamana	68	7
"Factualities"	32	26	Soul loves	71	28
'Been' for 'being'	35	27	Kleptomaniac	74	1
			Kalpasutras	75	7



Corrected word	Page	Line	Corrected word	Page	Line
Lived	77	3	Promised	149	13
Sankhya	80	27	(Omit) the	150	13
(Delete) or	80	32	Padmapurana	161	34
Mortals	81	1	Mt: Meru	169	35
Practices was	84	1	and	172	33
Northern	85	26	Thy	176	6
Formulae	87	7	From	188	1
Prakriti	96	3	Deportment	188	30
Hatchet	103	6	(Omit) by	191	27
Armlets	104	23	Country	200	4
"Pressure" for			Celebrated	208	28
pleasure	105	31	Are	224	22
Philosophy	110	22	Activities	227	20
Religion	112	36	17th century	235	6
Advaita	116	34	Sleepless	235	23
Interfered	121	34	Muscular	237	29
1068	125	4	Eyes	239	24
Embellished	131	6	Crescent	256	39
Carried	139	29	"Before" for		
Architect	142	16	"after"	257	4
Century	143	21	Resistance	265	27
Universality and			Infested	268	8
richness	144	25	Trees	268	27
Latter	144	35	Hundred	270	3
			Ali for Tali	270	4
			Sufferance	272	22
			Ramification	294	33

Substitute "its" for it's, e for c and vice versa, accommodate for accomodate, Magadha for Magdha wherever found.

#### Addenda to Page 27

P. Sengupta (Every day life in ancient India, Oxford University Press) reinforces the theory of the Dravidian origin of I. V. civilisation with these additional points specifically common to both, animals-sheep goats, dogs and bulls; ornaments, like earrings and necklaces, anklets and bracelets, style of combing and oiling their hair, both wealthy and great-builders of cities and castles of stone.







B-1407



CULTURAL HISTORY AND PRINCIPLES OF HINDUISM

SIR